The Missionary Herald

VOLUME CXVI JULY 1920 NUMBER 7

Candidates' Conference

AS we go to press, the sixteenth annual conference of the Board with newly appointed and prospective missionaries begins its sessions. It promises to be the largest on record. Like its predecessors, it should prove to be a feast of fellowship, not to speak of other things. Coming from different parts of North America, representing various institutions, looking forward to wide separation after reaching their fields, these missionary recruits will here secure a sense of comradeship impossible otherwise, and will make a better team in consequence. They will listen to much advice regarding their work as missionaries—their relation, for example, to the Board and to their home constituency, to the governments whose guests they are to be, to their own missionary colleagues, and to the native church—but we trust that with all their getting they will get a sustaining knowledge of the heart of the Board.

L. M. S. Representatives

THE Board extends a special welcome to the representatives of our sister Congregational foreign missionary Board, the London Missionary Society. Messrs Bitton (home secretary) and Somervell (honorable treasurer) have been with us once, and as delegates to the International Council will be with us again. As we have eaten with them, chatted with them, sat around the Prudential Committee table with them and talked over policies and methods of work, we have experienced the stimulus of an exchange of ideas with men who are solving problems the same as ours, and have felt the fellowship of the great organization itself which they represent—the "Board" of Morrison and Griffith John, of John Williams and James Chalmers, of Robert Moffatt and David Livingstone. Our association with these Britishers has emphasized anew the possibilities for international amity and peace within the control of the Congregationalists on both sides of the water.

Fall on Mexico

THE long-anticipated Fall Resolutions on Mexico were presented to the Senate before the latter adjourned *sine die*. Comment is hardly necessary. We assume that our readers are familiar with them. Whether they will ever see the light of day again is not so uncertain as is the question of the modifications to which they will be subjected when the Senate applies its common sense to the task. A Boston editor recently referred to them as "mischievous," and the leader of the Federation of Labor calls the Resolutions "quite vicious"—both evidently feeling the "money-or-your-life" implication in the report. As for the appeal of the Resolutions in behalf of American missionary effort in Mexico, we dub it "Poor Politics." A certain college professor goes further in a letter to us asking "if the missionary organizations of America are not going to do something promptly to make it clear that we shall not support the diabolical scheme of Senator Fall's committee to enlist the support of the churches in pressing teachers and missionaries upon Mexico at the point of the bayonet." Missionaries generally have not commented, but they cannot fail to condemn the tone of the Resolutions and question the wisdom of presenting such humiliating terms at this juncture, when

Mexico is plainly trying to do things correctly and in order. Even though, in Mexico's interest, every sane effort should be made to help Mexico realize the necessity of putting and keeping her house in order, educating and Christianizing the masses, and safeguarding the persons and property of aliens, yet firm insistence upon fair treatment of America and upon Mexico's fulfilling her international obligations is no justification of an ultimatum involving exploitation in the name of Christ.

Armenian Mandate Declined

THE expected has happened; the United States Senate has refused to give the President authority to assume the mandate of Armenia. The debate in the Senate on June 1, preceding the rejection vote by a large majority, was a humiliating mixture of ignorance, misinformation, and prejudice. That the President asked for it condemned the measure with some; that it would impose obligations upon the United States for a service in the Near East caused others to vote against it; that it was without a precedent killed it with others. All who spoke had little or no conception of what was involved in a mandate, or of America's responsibility in readjustment following the war. Only Senator Underwood, from Alabama, brought into the discussion the moral ideal for our country which we believe must be the foundation for our new international diplomacy. The Senator said: "A nation that is as great and as powerful and as influential as our nation and our country and our government cannot escape its moral responsibility for the onward progress of civilization in the world, for the protection of the freedom of nations, and the upbuilding of the liberties of the peoples throughout the world. . . . No man is worthy the name of man who is not willing to take his responsibility and stand true to it in his family and in his neighborhood and in his state. The same principle which applies to man applies to nations. No country is worthy the name of a great nation that will shirk its responsibility in the life of nations, that is unwilling to pay the price in order that it may preserve and stand in the forefront in the progress of civilization. If this nation refuses to take its position for the peace and freedom of the world and for the liberties of its peoples, back we will go to barbarism." This message should ring from every platform, forum, and pulpit.

Hadjin Crisis

CONGRESS having refused to grant the President authority to enter actively and constructively into the Armenian question, we naturally ask, What now can be done? While this question cannot be answered at this time, we know the Armenian question is not yet settled, even so far as America is concerned. The situation is grave indeed. The President can act without special vote of Congress for the safety of American life and property in Turkey, although this could afford the Armenians only incidental and moral protection.

A cable dispatch has just come from Dr. Chambers, stating that it is reported there that the missionaries at Hadjin surrendered to the Turks, under a white flag, early in April, and that many native girls have been abducted. He thinks no violence has been done to the Americans, but no direct word comes from them.

The Board is taking up the matter with Washington, asking that steps be taken immediately to get dependable information regarding them and to secure their release to friends in Adana. The Secretary of State is urged to take up the question through Admiral Bristol, our High Commissioner at Constantinople, suggesting that information can probably be obtained and release secured through Mustapha Kemal.

Delayed Dawn in Turkey

THE month marks no radical change in the Near East. The women relief workers who left the Transcaucasus six weeks ago, under orders, have now returned. The French are reported to have recaptured Aintab, but they have not ventured against Marash and Oorfa. Hadjin is still cut off from communication with the outside world by a besieging party, while the French refuse to go to their relief. Messages are sent to Miss Cold and Miss Clark, who are there with four relief workers, by aëroplane; but no word can be sent out by them, since the planes cannot land. Observers report the place quiet.

Eighteen hundred dependent Christian women and children have been taken from Aintab to Beirut under the care of relief workers. Miss Foreman and Dr. and Mrs. Shepard remain at Aintab, where there has been fighting between Armenians and Turks for two months. Presumably there are many wounded to be cared for.

Miss Annie Allen recently went from Brousa to Angora to confer with Mustapha Kemal Pasha, the dictator of the greater part of Turkey, and found him sympathetic, assuring her of the protection of all Americans and American property. She made a strong plea for the protection of Armenians under his jurisdiction, and received a Turk's promise that it should be done.

The actions of the French forces in Cilicia, so far as the protection of the Armenians is concerned, are disheartening. Their policy has been vacillating and weak. It has seemed to be their purpose to eliminate the Armenians wholly from the territory they hope to govern, and to that end they are encouraging emigration.

Harpoot, Sivas, Cesarea, and Marsovan are reported as quiet, with relief operations normally active, although little specific missionary work can be carried on. St. Paul's College at Tarsus, under Mr. Nilson, has closed the year with nearly two hundred students of all grades; and the Christian preachers and teachers, refugees in Adana, have recently held a conference upon the subject of the rehabilitation and reorganization of the churches and schools in the Central Turkey field. The spirit of consecration and devotion seems unquenchable.

Miss Kinney, at Bardizag, was cut off from Constantinople for several weeks, but now telegraphs that she is all right and wishes to remain. No stations have been abandoned, and the lives and health of the missionaries and the relief workers have been wonderfully safeguarded. We are learning anew the marvelous protective power and moral force in a life devoted to self-forgetful service in the name of the Christ. These climb the steep ascent of heaven, through peril, toil, and pain; and, while we may not follow in their train, we must stand by and sustain them by our prayers and support.

The "Y" and the Board

THIS number's article on the Y. M. C. A. at the International College, Smyrna, suggests a line of work for our institutions in Turkey that has long been pursued with success in other fields. Student associations are a natural outgrowth of the social and religious stirrings of a missionary school. Their increase in number and power can well be the object of our prayerful effort.

Along this line of activity, and extending even beyond the limits of our institutions abroad, is the step taken recently by the American Board and Mr. George Sherwood Eddy, looking toward a closer relationship in the evangelistic work of the Board abroad. By a recent vote of the Prudential Committee, Mr. Eddy has become the "general evangelistic missionary" of the Board, in the expectation that when visiting lands where we have work he will engage in evangelistic service with special reference to our

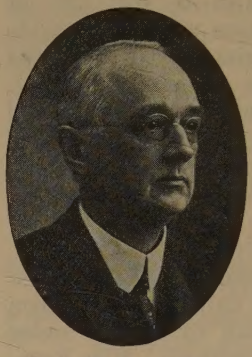
need. This does not mean that Mr. Eddy will sever his special connection with the International Y. M. C. A., nor fail to preserve his independence as a servant of all the denominations on the mission field. Yet with this special position as a general missionary of the Board, he will enter more intimately and effectively into his characteristic work among the students and churches of our particular unit, and will be able to give his fellow-missionaries of the Board such special help as will greatly strengthen the Board's work at one of its most needy points. This arrangement has been made possible through the generosity of a group of laymen in Dr. Horace Day's church at Bridgeport, Conn. We welcome Mr. Eddy to our ranks with real gratitude, and with the prayer that under God he may greatly reënforce our work of evangelism wherever he goes.

A New President for Doshisha

DR. DANJO EBINA, of Tokyo, after months of consideration, has accepted the call to the presidency of Doshisha University, and has already been inaugurated. He brings to the office a knowledge of Doshisha gained through intimate association with the institution, since he was a student there in the early 80's. He brings also a remarkable ability to inspire students, proved by years of brilliant and successful pulpit and editorial work among university men in Tokyo. While he has never been tried in the affairs of college administration, we cannot forget that he was successful as principal of the Kumamoto Boys' School, which he established in 1887. There is good ground for the hope that he will do for Doshisha what, for example, Dr. Tucker did for Dartmouth. He brings considerable leadership among Kumi-ai and other Christian circles. Under his guidance, with the assistance of trained educators for the details, Doshisha should receive a new impetus as a veritable powerhouse for Christianity in Japan.

To the Work at Calicut

ONE burden laid upon the American Board by the war is evidenced in the return to the field, after furlough, of Rev. James H. Dickson, of the Ceylon Mission; for he goes not to Ceylon, but to India and to the Malabar District on the Southwest coast, where he is to be located at Calicut and to have charge of a large piece of work formerly under the care of German missionaries.



MR. DICKSON

It is a division of what was the Basel Mission, whose conduct has been assumed by the South India United Church, an organization of Indian Christians connected with several English and American missions, and in which both the Madura Mission and the Ceylon Mission of the American Board are represented. The population of the district is about three millions, whose language is similar to that used in Madura and Ceylon. There are seventeen churches, with 8,000 Christians, a normal school, two orphanages, a leper asylum, a hospital, and four large industrial establishments. These industrial enterprises are now in care of a business concern made up of English Christians. It is a large and responsible task to which Mr. Dickson is thus assigned, and it speaks for the standing and influence of the American Board mission that one of its staff was chosen for this purpose.

Mr. Dickson has shown his versatility during the two years he has been, for family reasons, in this country. During the time, he rendered a special service in systematically cultivating the Congregational churches of Mich-

igan in the interests of the American Board by arrangement with the Michigan State Conference. After that, he came to the Board Rooms at Boston, and has rendered temporary assistance, first in the Treasury Department and later in the Home Department. His work in both these lines has been most acceptable, and his presence and comradeship in the Congregational House have been enjoyed, not only by his fellow-workers in the American Board, but by all the denominational fraternity in the building. A host of good wishes follow him as he sets out upon this new missionary adventure.

To Train Teachers in India

THE action of the Madras government in South India, providing for compulsory elementary education through its presidency, creates a unique opportunity in all our mission schools in general, and in the Pasumalai and Madura normal schools in particular. Thousands of Indian children will be sent to school who are now running wild. Hundreds of teachers will be needed. Where will they come from? The answer is a simple one: from the mission schools, if they can be turned out fast enough and in the quality desired. Our missionaries in South India will naturally be called upon to serve on educational councils. This will mean a share in the education of districts of the size and population of a New England state. Our missionary institutions will not be hindered, either, in the enlargement of their own work. But the greatest opportunity of all which our Madura Mission will face will lie in the supply of normal teachers of both sexes.

Mr. J. X. Miller, of Pasumalai, believes that the Madura missionary has never had such a splendid opportunity of doing a great work for the Tamil people. "Think," says he, "what it will mean if we can supply these government schools with trained Christian teachers! Already the government in India pays all the expenses of students who are obtaining training in normal schools. Now they propose to erect buildings and pay the salaries of the teachers, and also make it compulsory for all children to attend school for at least five years. With our present buildings we have, up to now, barely kept pace with the growing demand for teachers. What will we do in the face of such an opportunity as this?

"It calls for an immediate enlargement of our educational work at Pasumalai. We could easily use the whole of our present plant for normal school work. This would mean the erection of a new building for the high school, with its 400 students; and with this greatly increased government emphasis on elementary education, the high school number will soon be more than doubled—and we look to the high school to supply us with students for the normal school. To build such a school would require a sum of not less than $70,000, but half of this would probably be secured as a grant from the government. We should move quickly, for the need is urgent and the opportunity great."

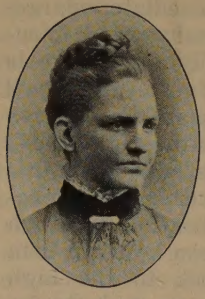
Missionary Education for Next Year

THE Congregational church schools will be offered September 1 the last of the Tercentenary series of graded material, under the caption, "Congregational Pilgrims on the Far Frontier." A pamphlet is being printed by the American Board and Woman's Boards, conjointly, for wide distribution. It recommends that the church schools use the complete set of material provided during the four months, September to December, inclusive, so that the period for foreign missionary instruction may culminate in the use of the Christmas program. We would call particular attention to the investment circular which shows the strategic opportunity for financing certain phases of the work abroad. The Sunday schools are asked to unite

in the creation of "a memorial of the achievements of three hundred years of history."

MRS. FANNY A. SHEPARD, member of the Central Turkey Mission, passed away at her sister's home in East Orange, N. J., June 4, 1920. Those who knew intimately Dr. Fred Shepard, the famous surgeon of Aintab, Turkey, realized how much he depended upon the quiet but truly efficient woman by his side. Mrs. Shepard seemed particularly helpful in carrying out her husband's ideas of special help for certain ones in need. Indeed, this retiring woman, who often found it so difficult to express her feelings in words, was "always doing some kind thing for some one else in trouble." As one of her associates writes, "She did not talk about what she could do; she did it, in the quietest and most efficient way." As we think of Mrs. Shepard's life for nearly forty years in Turkey, we realize what broad influence she must have exerted, through her well-trained natural abilities of high order, as homemaker, musician, botanist, and relief organizer; her artistic and practical skill in developing her well-known lace industry; her practical sympathy for the peoples of all classes and creeds; her simple faith in Christ and in humanity, which expressed itself in works if not in words.

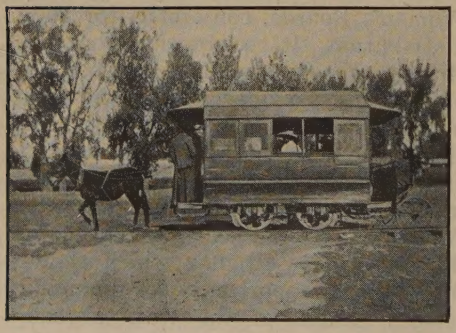
Mrs. Fanny A. Shepard



MRS. SHEPARD

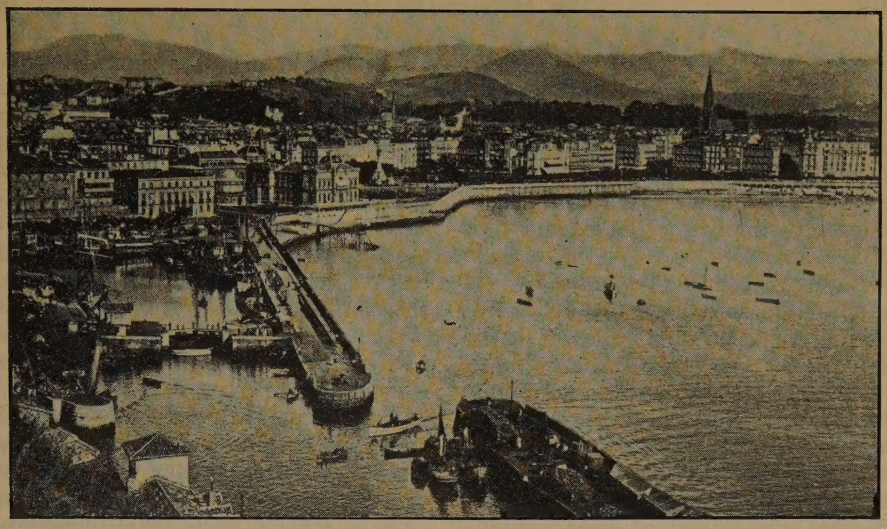
Mrs. Fanny A. Shepard was born in the Hawaiian Islands, July 14, 1856. She graduated from Mt. Holyoke College and from the Medical Department of the University of Michigan. Her marriage to Dr. Fred D. Shepard took place at Ann Arbor, July 5, 1882, and with her husband she began her medical missionary work at Aintab shortly afterwards. Since her husband's death a few years ago, she has been active at Aintab in relief work. Her three children are actively connected with Christian service in Turkey: Alice, the wife of Pres. Ernest Riggs, of Euphrates College; Lorrin, who has taken up his father's medical work at Aintab; and Florence, who has been assisting in missionary relief work in Turkey.

IN MEXICO



RAPID TRANSIT

DONKEY LOADS OF POTTERY



GENERAL VIEW OF THE CASTELLO, SAN SEBASTIAN, SPAIN

TROUBLE AND JOY IN SAN SEBASTIAN

By Rev. WAYNE H. BOWERS, Bilbao, Spain

THE city of San Sebastian, in Northern Spain, on the main line between Madrid and Paris, is a beautiful one of 50,000 inhabitants, with shipping and other varied interests, but subsisting chiefly on the summer tourist business. The royal family spends the summer here, and naturally it is the most fashionable resort in Spain. There are innumerable hotels, many of them being strictly first class. The bathing is splendid, the surroundings are picturesque, and the city is clean and most attractive.

The school for girls, founded by Mrs. Gulick, was located in San Sebastian for a number of years. Since that school was moved away from San Sebastian, the regular church and primary school work has continued, without interruption, in rented quarters. For the past twenty years we have rented the first and second floors of a building near the water front; and while not as roomy or attractive as might have been desired, it was adequate, and the work was carried on there under pleasant circumstances. The owners of the house were quite friendly, and all efforts made by Catholics to persuade them to eject us were fruitless.

However, a few months ago, the owners were forced to sell. They kindly offered the building to us, although the price was about double what it could have been purchased for fifteen years ago. As there is marked activity in real estate just at present in this city, as well as in other important cities in Spain, it seemed advisable to buy, if possible, to avoid the danger of ejection. The demand for houses, for residences and for business locations alike, is far in excess of the supply; and one hears stories daily of unjust proceedings in the way of ejectments, against which there is apparently no protection to be had. The Board was requested to purchase outright, but unfortunately was unable to do so; and we had to inform the owners that we could not buy the property, much as we would have liked to.

When it became known that the house was for sale, certain clerical

elements "got busy," with the painful result that the house was purchased by a certain lawyer, who at once notified us to leave. A month's search for another place was utterly fruitless, for the few places available were denied us, simply for the reason that we are Protestants. We have been absolutely forced to abandon the work, temporarily; to dismiss an attractive group of seventy little children in the schools; to store the desks, pulpit furniture, etc.; and to abandon public worship. Luckily, the pastor's family found a small flat, barely large enough for them, and will not have to leave the city. But the work is reduced to informal gatherings of small groups in private homes, and to a group of ten little boys that meets for three hours of instruction every morning in the bedroom of the teacher.

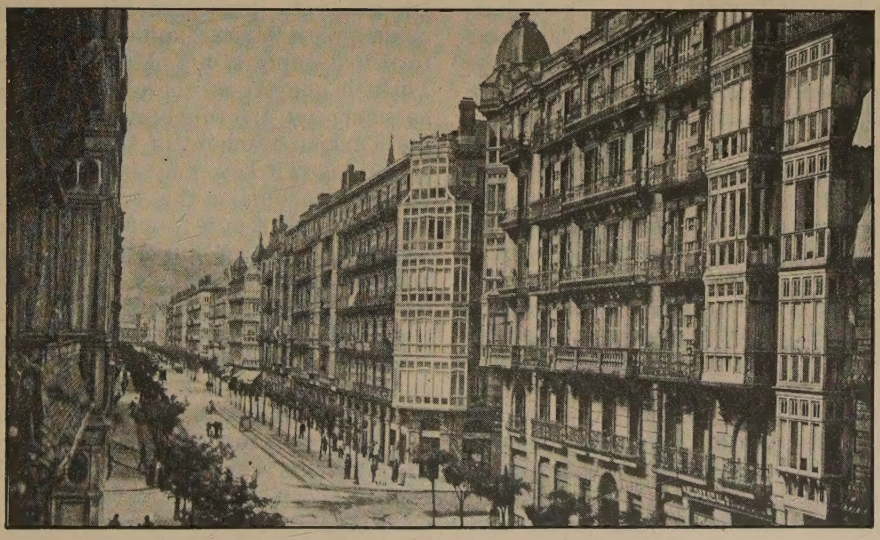
This church has about forty members, and a most interesting group of fifteen young people in a Christian Endeavor Society. These young folks will continue meeting together, especially taking long walks on Sundays to the outskirts of the city. But it is clear that the work is in danger of disintegrating if we do not succeed in finding other premises very soon. It is useless to hope for anything during the summer season, and indeed it is very doubtful, under the present abnormal circumstances, if anything short of the purchase of a property will ever solve the problem.

The last services in the old chapel were held on Easter Sunday. Everybody knew they were to be the last, and that we were being made the object of this persecution. However, six persons joined the church that day, two young people and four heads of families. Of these four men, two have already been threatened by their landlords with ejectment for having taken this step. However, they are determined not to yield, as they are thoroughly convinced of the purity of the Christianity we teach. One man, a shoemaker, has said that if he is not left alone he will emigrate to France. It has always been a common occurrence here to have ladies of certain Catholic societies follow our school children to their homes and attempt to frighten their parents into removing them from our schools, under threats of loss of employment or of ejection from their houses. There has been unusual activity, of late, along these lines. These women were all prepared to get after the children we had to dismiss from our schools when we closed, and to persuade the parents to send them to convent schools. In addition to purchasing the building where we worked, they have also secured several other buildings where private schools were being conducted —non-Catholic schools—and have obliged them all to disband. It looks as if a studied campaign were in progress to make this city exclusively Catholic; and owing to the great numerical and financial strength of the convents, churches, and institutions of all kinds centered here, it looks as if the plan might succeed for the present.

Considerable publicity has been given, in a quiet way, to this persecution, and we receive many assurances that sympathy is felt for us. Some day the "lid will blow off" here, and we hope to be in a position, then, to reap the fruits of much patient work that now seems to have been almost wasted. One member, a street-car employee, was so persecuted that he went to the United States; and now, after two years' work, he has sent money for his wife and three boys to follow him. This man is a member of a Spanish church in New York, and since his arrival in America has persuaded another Spanish family there to accompany him to his church, where they have become members. Another fine young man, president of the Christian Endeavor Society, has gone to Cuba, and intends to continue to the States soon. It is clear that our own land is reaping some benefits of this work, which often seems so hopeless.

I wish many of our American friends could have attended those closing services on Easter Sunday. The spirit was one of mingled sadness and joy, but the joy predominated. Aside from the fact that six persons joined the church, it was a source of deep joy to hear the prayers offered by the members, especially by the young people, and to see how they quoted the most appropriate Scripture passages, with a surprising intuition and breadth of view. One young girl, in particular, prayed that she might be given strength not to cease testifying to her faith in her place of business. She works among thirty girls in a millinery establishment, and her associates naturally annoy her a great deal. This same girl, three years ago, was so unfortunate as to have to be sent to an establishment for the mildly insane, where she was discharged as cured within six months. During the last few weeks of her stay there she was almost made insane again by some nuns, who were constantly trying to persuade her to go to confession and be confirmed. She was brave enough to ask the physician of the place to protect her; and he, being unable to oblige the nuns to cease their work, arranged for the girl's withdrawal immediately. She joined the San Sebastian church at the first opportunity thereafter.

In justice to Spain, it must be said that all towns are not as fanatical as San Sebastian. In Zaragoza, a large, industrial city, which is more liberal, owing to the presence of a large laboring class, and in spite of the fact that the city is the seat of an Archbishop and possesses two great cathedrals, we have had the opposite experience to the one in San Sebastian. The house we have been renting for over forty years was sold, and the purchaser bought it chiefly because he knew we were good tenants and had always paid the rent! This man has made several improvements in the property, putting running water in the schoolrooms, building a new street entrance to the chapel, etc., all with the desire to please and help us. But it is unsatisfactory, not to say dangerous, to continue for years and years in rented properties, and we hope that the day will soon come when we may have our own buildings in each place where regular work is conducted.



CALLE DE URBIETA, SAN SEBASTIAN, SPAIN

COLLEGE AND Y. M. C. A. IN SMYRNA

By Rev. JOHN KINGSLEY BIRGE, of the International College

THE Young Men's Christian Association work here in Smyrna and in the college has been going splendidly these spring weeks, making us sure that God's spirit is working here with power. Mr. Harlow [Rev. S. Ralph Harlow] has been working under special difficulties because of local conditions, but recently opened up a Red Triangle Hut in one of our college gymnasium's basement rooms, and that has done a great deal for our students.

The Greeks naturally have taken to it, and even the Turks have been given new life by it. Mr. Harlow addressed the Turkish Literary Society in regard to the Young Men's Christian Association with such good effect as to lead to the organization of a group of fourteen of our leading Turkish students into a Leaders' Class, to prepare them to organize Red Triangle Clubs among younger boys during the summer vacation. The Turks are so open to our Y. M. work that I am now meeting twice a week with a Prayer Group of four of our leading Turkish boys. The fellowship of that group and the earnestness of their prayers constitute one of the great experiences of my life.

One of the group, Hilmi Adnan, president of the Turkish Literary Society, chairman of the Student Council, and one of the most influential leaders for good we have had in the college since I came here, has decided to go to Hartford Theological Seminary next year, if that can be arranged, in order to prepare for religious Christian leadership among his people. He is ready to join a Christian Church, although he has not got to the point of feeling that he must openly declare himself, here, a Christian yet. It is certainly a difficult problem, because as long as he says nothing about it, but goes quietly about his work, he holds the respect of all the Turks, and at the same time openly works for the Y. M. C. A. and all Christian measures of help to his people.

It would take a long story to describe all he is doing for the Turks of the city. His society is translating poems of purity and other ethical themes into Turkish, and circulating them among the students of the Turkish schools. He has the help of prominent Turkish leaders in this. He is my assistant in one of my Turkish Bible classes. At the beginning of the year he addressed all the Turkish boys in Turkish, and told them that if they really wished to help their people they should faithfully attend the Y. M. C. A. meetings, where they would receive great inspiration for good living. At least one of the other boys is practically ready to follow any lead that should be started in an open break away from Islam.

At a meeting of the Provisional Committee of the Y. M. C. A., early in April, Ramsey Bey, our earliest Turkish graduate, presented himself, and made a most earnest and eloquent plea for the opening of a Y. M. C. A. in the Turkish quarter of the city. He said he came on the unanimous vote of the Turkish teachers of the city. He said that Turkey had been on the wrong side during the war, that she had won ill repute; but that there were good and well-intentioned Turks nevertheless, and that these deserved to receive some of the things that help Christian nations.

He asked not for a Turkish Club, but for an out-and-out branch of the Christian Association, with an American to lead in the work. He said that the teachers he represented would support such an institution and on Christian principles, which principles, however, they would accept, not just

THE INTERNATIONAL COLLEGE, SMYRNA, ASIA MINOR

Showing MacLachlan Hall (with clock tower) at the left; auditorium and gymnasium to the right; Gate Lodge and professors' houses in the foreground

because Jesus taught them, but because they believed Jesus' principles of life were the true ones! He made it plain, of course, that they would still respect Mohammed and call themselves Moslems, but that with their understanding of the spirit of the Y. M. C. A. they would heartily back such an organization in a quarter of the city where they could easily attend.

A little later I attended a meeting, in the Sultaniyyeh School, of the leading Turkish teachers of the city. We drank tea and talked things over. We spoke of books we could translate; of ways of helping the Turkish people. The head of the Normal School presented a revised translation he had made of the poem, "The Price He Paid," by Ella Wheeler Wilcox, which Hilmi Adnan had first translated for use in the Turkish schools. Finally they brought up the question of the Y. M. C. A. I suggested that we begin by informally conducting work with clubs and classes, etc., in the Turkish quarter, with the hope that in the fall, perhaps, we might open a real branch if a strong nucleus showed interest. We arranged for them all to come to see our college, have tea, visit our American homes, and plan further regarding the Y. M. C. A. Sentiment has already started among them favoring Student Associations. It looks to me possible that within a year we may have several organizations of the high "Y" variety at work among the Turkish students.

Following the visit of the Turkish teachers here next week, each of them plans to make a separate visit with leading students. That will bring us into sympathetic touch with every important Turkish school of the city.

This opportunity is augmented by the fact that the Greek government appears anxious to assist the Turkish work, particularly by recognizing American leadership among the Turks. The Greek High Commissioner has told Mr. Harlow that he would like to have American teachers in every Turkish school of the city.

AT THE HEAD OF THE CRIMINAL TRIBES SETTLEMENT

By Mr. H. H. STRUTTON, Sholapur, Marathi Mission

THE three years for which Mrs. Strutton and I entered the Sholapur Settlement is nearly ended. The mission has asked us to renew our agreement for seven years, and so, after a furlough in Australia or New Zealand, we expect to return. It has been a great strain, for much reorganizing work had to be done to alter the whole thing from a government affair into a missionary one. Care has had to be taken in bringing in altered methods of working, that the discipline and efficiency that ought to attend a Government Settlement of criminals should not slacken; and yet, at the same time, the people have had to see that, all the time, we are working not merely to the end that they should give up their lives of crime and thieving, but should have other principles moving them; and, above all, should have other forms of worship and religion than those they have been used to and to which Government has had to be more or less indifferent.

THE MARKED CHANGES

I think if it were possible to get the opinion of some unbiased authority who knew the Settlement well, three years ago, on the question of what changes for the better were most marked during the past three years, the answer would be: (1) More general contentment with their lot on the part of the 3,500 people; (2) advancement in the work among the children, as to appearance, behavior, and education; (3) an improved staff; and (4) not only better behavior among the grown-ups, or recognized criminals, but a spirit of coöperation on the part of the elders and *panchas* to help us to put down or prevent crime. If the authority asked were also a missionary, he would add that the progress made in the evangelistic work and the attitude of the people to Christianity was also most encouraging.

Two problems seemed to me to stand out ahead of all others when we took over the work, and these were: (1) The attitude towards crime hitherto followed was one of punishment for all detected crime, rather than that of making it the chief aim to prevent it in every possible way. (2) The neutrality of Government towards religion and non-interference with religious customs of the six castes had left us a legacy of wild and weird festivals that were probably all right enough when these people wandered about in gangs in the jungles and districts, but were certainly very much out of place in a mission-controlled Settlement.

THE KAIKADIS' RELIGIOUS EVENTS

As a result, you might have seen me, one month after taking over the Settlement, with about thirty armed police, heading a procession which consisted of 1,000 of my *Kaikadis*, as they went through the main streets of Sholapur leading a dozen buffaloes and goats galore to a shrine outside the city, where these poor beasts were to be sacrificed. This was certainly an interesting affair, but hardly the sort of thing a missionary wants to be mixed up in. I, with the police, was there mainly to keep order, as every year rival factions among the tribe took to breaking each other's heads. There was the usual scuffle, as every one wanted to get his or her offering to the shrine before the next person did, and a Kilkenny fair was simply nothing to it. You could have got an interesting snap of the missionary in charge using his cane on the

more clamorous ones—that is, if he could have been seen for the mob.

Some Brahmins tackled me, on the occasion of the second festival, a year later, and asked me why I allowed it, and why I didn't stop all of this sacrificing of animals in a public place. So I let out on them and told them this was their job and their religion, not mine. I pointed out a *Deshninkh,* who sat on his horse and took a fee from each person and the head of every animal that was sacrificed; and I asked them if they thought I enjoyed it, or if I came there because I thought it right. I also told them that if they would petition that the thing should be stopped because it was unsanitary and a public nuisance, as it all took place on the highway, I'd see that their petition got attention. They did this, with the result that it was stopped by order of the Municipality, and that ended the yearly display of the *Kaikadis.* I no longer have to head a large procession to go and sacrifice buffaloes and goats, and break thousands of cocoanuts and a few human heads at a Hindu shrine.

MR. AND MRS. H. H. STRUTTON

In charge of the Criminal Tribes Settlement at Sholapur and members of the Marathi Mission, India

THE PARDI RIOT

Another thing was the Dussera sacrifices of buffaloes by the Pardis. This had been allowed for years, but after our first experience of it on the Settlement, I said it would be no longer allowed within the Settlement limits, and that if they must sacrifice they should hold a *patra* outside somewhere, and kill the animals there. They kicked, but most of them obeyed. Some killed animals outside their huts after twelve at night, but were regularly fined 10 rupees for each offense by me next morning.

Last year we had a great time over it. The whole 500 of them rioted. They said I could kill them if I liked, but they would have their sacrifices. They even went so far as to take up children by an arm and a leg before the staff, and threaten to dash their brains out, swinging them round their heads, if they were not allowed to go on with their festival and sacrifice. It was anybody's show for a while, and I really thought they were going to get out of hand myself, as the

women were beating their heads on the ground and encouraging the men to defy the Sahib. But I locked three of the ringleaders up and made the others all sit down and talk it out, and in the end they gave in. But it was a great game of bluff while it lasted, and though they had to take their animals two miles out and kill them immediately, instead of by the old, slow-torture process, they were in the best of humor that night, and laughed like children as they recounted the row of the morning among themselves. I liberated the men who had been locked up, after taking thumb impressions and 400 rupees security from all their leaders that they would give no further trouble. So now the Dussera sacrifices are a thing of the past.

SITTING IN COURT

We use the old, time-worn *Paneh* system very much in the Settlement, and though it becomes a bit wearisome at times and is a roundabout way of reaching a decision, yet it means that every one is more or less satisfied with the verdict. I may say here that in every serious case we sit among them and see that the *Paneh* arrives at a somewhat sensible verdict, and I always reserve to myself the right to veto it if necessary; but find it wisest, first of all, to bring most of them into line with what is obviously a righteous way of dealing with the culprits. At the same time, some of our home friends would be highly amused at some of the decisions of "the court."

Fines are not of much use. I've fined a man 50 rupees for assaulting another, and then felt like fining him another 50 rupees because he would swagger so, after having paid his fine, and boast that 50 rupees didn't hurt him any, especially as he had paid it for damaging that particular person with all sorts of worthless female relations, etc. A 2-*pice* fine on a big man cools him off more than anything, as it is recognized as his market value, more or less. Then a man may be sentenced to have one-half of his face blackened and the other half whitened and be paraded before the whole settlement, with drums beating, for some domestic offenses. I sentenced four people to this, once, and as they had no lampblack and whiting at the office just then, they put tar and whitewash on them, which was adding injury to insult.

THE SMART CHILDREN

It will give you an idea of the difference in our school work when I say that, beginning with 2,500 people, there were only seven teachers in the school three years ago and 160 scholars, and the highest class was I or Standard. Now, with 3,500 population (1,000 more than three years ago), we have 750 children on the rolls and over thirty teachers, and are running Fourth Standard children. Attendance is compulsory in the fullest sense of the term. That is, we find we can compel the children to attend, provided we employ inspectors regularly, whose duty it is every morning and afternoon to see the kiddies inside the school within half an hour of starting time. Then if the rolls show absences, we drop on the inspectors as well as on to the children. I ought to add that we provide an additional incentive to attend school by posting a man at each gate, to prevent children going to the mills with their parents, as well as going off on their own account. You understand that we are dealing with boys and girls who are about as smart as any others on earth, and far smarter than we were at their ages! This smartness comes out in other ways also, and our children are the envy of school inspectors and teachers who run the outside schools. Few of them are really slow, considering they have run wild in the jungles in their early days. As kindergartners, they beat anything alive.

THE MILL STRIKE

The Settlement has come into the

public eye, of late, rather strongly. We have had a mill strike, lasting two and one-half months, in Sholapur, which is about a record for India. All of our people work in the mills (which incidentally makes the Settlement the most economically run one in India), and it was naturally thought that a big mill strike here would knock the bottom out of the Settlement. Government officials wired for troops, saying that the criminals would probably get out of hand and start looting the bazaars. Troops came. The strike kept on, and after a fortnight the mob got out of hand one day and had to be fired on. As soon as I heard the shots I went off, but found my people—who for days had been almost the only ones going regularly to mill work—were not in the mob. The mills closed down and I had to put several hundreds on to real hard work excavating earth; but they stuck to it. I had to run in one or two, that was all, and I did that without police help.

THE SETTLEMENT MANAGERS' STRIKE

The mill managers have written very appreciative letters, and will do anything, now, for these people that I ask them. In fact, it was really amusing, after the strike was over. I told one manager I was going to take all of my people out of his mill because he had said they were troublesome, and I wasn't going to let any of them work where they were a nuisance. I also reminded him that there was a little thing in the question of grants that his mill had refused to pay, when the labor market was crowded; and that though I could get all the money I wanted, still I didn't see why his mill should refuse to pay a medical grant, for instance, that other mills paid. But I told him the question was not one of money so much as appreciation.

The collector joined us while we were discussing matters, and it was a very interesting discussion, in English, Marathi, and Hindustani. The agent of the mill was there (a Bhattia); the manager (a Brahmin); the collector (a Parsee), and myself. The Brahmin was about the only one who used English, and he got decidedly the worst of it. In the end his agent (Rajah Sahib Chandabangirji) said he wanted our people, as they were most useful and much improved on what they were four or five years ago, and he was willing to give us any concessions that other mills gave us. Thus ended my own little strike.

Afterwards another manager said: "That's too bad! They told me last night they would never give in to you, and I thought we would get your little crowd into our mill."

THE PERSECUTION OF MR. "UNDERSTANDING KING"

By Rev. W. B. STELLE, Tunghsien, China

"ALMOST promising Christian family" is the way I have earlier described the group because of the outrage to whom I was called last week to one of our farthest churches. Mr. King, the father, is a scholar, public-spirited and of enviable reputation, like the grandfather before him. The oldest son is a most attractive collegian, and four other sons vary in age from eighteen to eight. The first child is a daughter. The mother is a gentlewoman and a Christian. The eighteen-year-old son was lately married, and the family and friends celebrated the happy wedding.

Seven days later, the ninth annual flood began by a new break in the river. The father was at the Pao Ti church, twelve miles distant, and re-

turned home, hearing on the way of the break in the dike which occurred the night before. He is the head of nine villages, and during the flood years has bravely served society, with great sacrifice.

The water mostly lies on the west side of the river, where this Christian noble, Mr. Understanding King, dwells. Last fall a break flooded the east side, and the leaders there prosecuted Mr. King, endeavoring to have the villages on the west side repair the break. They charged him with being a Christian and reviled him for it; but the official decided that the break must be repaired by representatives from both sides of the river.

Our preacher at Pao Ti heard the first day of the new break, and thoughtfully appealed in writing to the official to go to the scene and prevent mob violence. It is a surprising fact that at such times there is frequently a frenzied attack upon the home of some man whom unprincipled leaders suggest as somehow the cause of the catastrophe. The villages on the east of the river, 196 in number, have banded together and carried matters with high-handed ruthlessness. Those on the west side have combined only in small groups, and have been the great sufferers, both from flood and violence.

On returning home, Mr. King was told by the leading men across the river that their delegation would come the next day to help repair the new break. Winter had prevented the carrying out of the orders of the court given last fall, and this seemed the natural method of procedure to begin to repair jointly the two breaks.

The next day, hundreds of men crossed the bridge to the west side, carrying pickaxes and other implements. They went straight to Mr. King's house, pounded him and his son, and pillaged the premises. Boat anchors were thrown on the roofs and the tiles ripped off. Door sills were sawed apart. The furniture was demolished and thrown into the river. Every piece of crockery or earthenware was shattered. All books were torn to shreds. Chickens and geese were killed. The mob carried off the grain in their long garments, and also all clothing and money. Worse than a complete burning was the manifest wreckage of this best residence in the village. I saw looted shops in Peking in 1900, but no such complete destruction as this. The mob then went to the home and store of a Christian probationer, on the main street, and wrought a like ruin.

Worse than the destruction of materials is the destroying of life. The leaders of the East River mob vow that they will not allow a single male member of the King family to live. They offer $500 for the murder of Mr. King. The present official at Pao Ti has held office only four months. He is the most incompetent official I have ever seen. He bought the office and is altogether at the mercy of his underlings. He doesn't propose to make any investigation whatever.

Mrs. King and her daughters-in-law and granddaughter remain in the wrecked premises. They are wonderfully calm. In the confusion of the first assault, Mr. King and his son fled. After an hour, twice as large a crowd returned, seeking the male members of the family, who were at the Pao Ti church. On the fifth day, Mr. King returned to his village, the preacher and I accompanying. The quiet expressions of sympathy along the road and in his own village were most touching. Encouraged by our presence, his fellow-villagers brought back to his place and to the probationer's store broken fragments of wagons, doors, and tables which had washed up on the river bank. Their friendliness was beautiful to see, but the pile of rubbish made the courtyard appear even more doleful.

As we were walking back Mr. King said:—

"I am not unduly concerned with my misfortune. My farm is under water and my residence destroyed,

but my heart is stayed on God and I can by work support my family elsewhere. My great solicitude is, first, that others will fear to join the church; and, second, that all these residents of the west villages will one by one have to abandon their homes, which is all that they have left after the eight years of flood."

The mother asked me to keep the news from her son in Peking, but bad news flies. On returning, as I reached Tunghsien, I met that son journeying to his mother. He could little conceive of the desolation which awaited him, and I had to warn him of the danger.

I shall not forget his erect posture and the faith that shone from his eyes. He had spent the previous day, the Sabbath, in prayer. The Twenty-third Psalm, repeated over and over, comforted him. He assured me that he had only deep joy in his heart, adding, "I sing praises to God as I go along."

A HEATHEN THANKSGIVING DANCE NOT FAR FROM GOGOI, RHODESIA

A THANKSGIVING AT GOGOI

By MATHILDA T. DYSART

WHEN a passing tornado left our carpenter shop, at the newest station of our Rhodesia Mission, a pile of wreckage, the Christians began to ask, "Where shall we now have our meetings?" For many months the little shed had been the gathering place for Sunday worship and for evening prayers. Now our only refuge was the veranda of Dr. Lawrence's little pole and daub bungalow.

Meanwhile the time came for putting up our long-looked-for house of worship, and all who had agreed to donate their services got busy—some felling trees, others stripping off the bark and carrying them to the building site, still others clearing ground.

Pole by pole the building rose. And

now the women fell to mixing the mud and filling in between poles, as well as plastering the walls, all with their bare hands. The first layer of the mud floor was also laid by the women, but the final layers and the white-washing were done by the men. Through the generosity of "A Lady in America," doors, windows, benches, and a fireplace, not in the original plan, were furnished. The thatched roof was Dr. Lawrence's and Mr. Dysart's donation, but the men did the thatching.

Since then we have been holding our Sunday school, singing classes, and the regular services there, but we have always felt that something was lacking. When Mr. Dysart was away at Villa Perry, to see about our land survey, last month, he came upon a heathen Thanksgiving Feast, and a long-cherished plan ripened in his mind.

Upon his return he proposed to the Christians that we, too, have a thanksgiving feast—not thanking the spirits for a good harvest by drinking and dancing, but showing our appreciation to our God and Maker for all the blessings of the past year. Instead of bringing gifts, this time they were to bring their hoes and spades and clear up the grounds around the little church. All agreed and looked forward eagerly to the day.

Bright and early they came, bringing, as well as tools, kettles and meal. Dr. Lawrence and Mr. Dysart furnished a goat for the occasion, goat meat being a great relish. After the grounds were cleared, the kodaks got busy; and soon the kettles began to boil—a welcome sound to all the hungry ones. The food tasted good as we sat all together under the shade of the trees.

The first part of the afternoon was devoted to games, and a treat it was—something new and unlooked for. At 3.30 we proceeded to the church, and from then till six o'clock we listened to singing, addresses, testimonies, and prayers, which filled our hearts with earnest thanksgiving to God for the privilege of sowing the seed among these people. We shall try to have an annual Thanksgiving Day, and next year we want the people to bring of their harvest whatever they wish to donate for the extension of evangelistic work.

OLD MEN IN REFUGES AT WEN AN, TIENTSIN, CHINA

AMANZIMTOTI RE-ENFORCED

SIX miles from Amanzimtoti rail and the ocean, 700 feet above sea level, at Adams Mission Station, is located the oldest and the largest of the Natal Native Training Colleges. Early last spring, Mr. Wesley C. Atkins, of Amanzimtoti Institute and the Normal School, prepared for a magazine for government native teachers an article about the Amanzimtoti school, which states so concisely the facts concerning its growth and character that we quote from his article in connection with the story of the latest addition to Amanzimtoti's staff.

MISS TEBBATT

"The school," Mr. Atkins says, "is located in the center of a large Reserve. It draws its students from all over Natal, from Zululand, as well as from Transvaal, Free State, Swaziland, Basutoland, the Cape, and even far-away Rhodesia. Tuition is free, and pupils pay only for their books and food. Many students remain during vacations and work during their free times all the year, thus earning all or part of their own charges.

"Every afternoon and Saturday forenoon are given up to industrial work. Many work in the gardens, shops, with the poultry, in the dairy, or in the brickyard. Some cut wood or clean dormitories, while others make roads, build fences, and plant trees. There are classes in woodwork, wicker work, architectural drawing, and agriculture for the boys; while the girls cook, sew, launder, make baskets of *ilala*, *usundu*, or pine needles, or make pots, vases, and moldings of clay. And yet they have ample time for football, basket ball, tennis, and other athletic sports.

"Two years ago, Principal A. E. LeRoy thoroughly investigated the record of as many as he could trace of the former students, and found that of 353 students leaving the school, 1912–16, not one had been imprisoned for any cause whatever. Thirty-seven per cent were working for white men, and of these only two were spoken of as addicted to drink. The great majority not employed by Europeans were working for the uplift of their people. Ninety per cent were found to be making good. . . .

"The school is equipped with three large brick schoolhouses and smaller open-air schoolhouses used by the practicing school. . . . A large Domestic Science building now being erected is to be equipped for the instruction of the girls studying cooking, sewing, laundering, weaving, and other phases of domestic science and household economics."

The young woman who will preside over this department at Adams Normal is Miss Mae Tebbatt, who will sail for Africa this summer. Miss Tebbatt is an English girl, just out of her twenties, who has already seen service in South Africa. She was born and lived in England till she was twelve years old, when her people removed to Africa, where her stepfather was in government service. She received her normal training there, and was engaged by our Zulu Mission to teach in the Woman's Board school at Umzumbe. She had been there but a few months when Miss Smith, then principal of the school, had to return to America, and the young Colonial girl was left in charge. For eight and a half years she worked at Umzumbe, one of the loneliest posts in the Zulu Mission, and much of the time without any white associates. Young Colonial teachers were with her some of the time, and toward the end of her first term a missionary family of the Amer-

A TEACHERS' CONFERENCE AT AMANZIMTOTI

Graduates of the Normal School, for the most part, who have returned for an inspirational and educational conference

ican Board joined Umzumbe station.

As acting principal of the school, Miss Tebbatt had so commended herself to the mission that they asked that she be given furlough for further study, and then receive full appointment as a missionary of the Board.

It was Miss Tebbatt's own plan to come to America to study—a plan cordially indorsed by Dr. Loram, the English inspector of schools in Natal, who was interested in her work and would have been glad to have her qualify for government school work. Her two years in the United States Miss Tebbatt has devoted to study at the School of Missions in Hartford, to a visit of some weeks for observation at Hampton Institute, and to a course of Domestic Science in Boston, especially to fit her for this important post at Adams Normal. Her associates in the mission testify that she is sunny and tactful, as well as practical and wise, and they look forward to welcoming her back to full fellowship.

MEMORIAL OF DICK KING, THE PAUL REVERE OF NATAL

He rode on horseback to Graham's Town to get the British troops to save Natal from the Boers for the British Empire. The monument is in Durban on the coast some twenty-five miles northeast of Adams

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1919	$14,684.08	$2,550.00	$636.62	$5,106.75	$26,000.00	$1,432.50	$50,409.95
1920	14,298.62	3,838.84	591.22	763.90	2,000.00	1,982.50	23,475.08
Gain		$1,288.84				$550.00	
Loss	$385.46		$45.40	$4,342.85	$24,000.00		$26,934.87

FOR NINE MONTHS TO MAY 31

1919	$250,472.81	$34,512.56	$11,680.88	$177,220.14	$79,366.67	$22,644.89	$575,897.95
1920	296,820.92	68,177.35	16,436.97	163,955.13	16,100.00	21,460.63	582,951.00
Gain	$46,348.11	$33,664.79	$4,756.09				$7,053.05
Loss				$13,265.01	$63,266.67	$1,184.26	

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1919	$268,337.72	$94,490.39	$10,042.47	$372,870.58
1920	313,444.76	138,417.94	8,025.94	459,888.64
Gain	$45,107.04	$43,927.55		$87,018.06
Loss			$2,016.53	

NINE MONTHS GONE

NINE months of the fiscal year have gone. We may well study the total reports for that period, rather than the showing of the single month of May.

The first three items show large gains. Take a pencil and add them together, and we discover that the living givers of the Board, including churches, individuals, and young people, have actually increased their gifts in this period $84,769. On these figures the argument may be rested that there is a new depth of interest on the part of our churches, for remember that these figures have been recorded in a year of many special appeals, while the Memorial Fund and the Emergency Fund were resting heavily upon our hearts. All but $7,000 of this record gain has been cancelled by losses in the columns where loyalty and devotion in the churches do not find immediate expression. In the long run the Matured Conditional Gifts will find their level, and the loss of $63,000 at the present moment will by no means be permanent.

We rejoice with all of the Woman's Boards to note their increase of

$45,000, almost exactly the sum of the increase in the church gifts to the Board. The gifts to special objects show a gain of $44,000. This must be due to the letters of missionaries to their friends, and to appeals based upon the situation in foreign exchange.

It is apparent that the rate of gain is by no means sufficient to come within sight of the increase of our budget for this year. Our hope is in the proceeds of the Emergency Fund. The income from this fund will, of necessity, be delayed, because the first remittances must be used to meet the expenses of the Congregational World Movement, and many of the subscriptions are not payable for months to come; but we know that money has been subscribed by loyal Congregationalists, and we are coming to our Tercentenary Celebration in the knowledge that the foreign missionary work of the churches never had brighter prospects nor a more assured future.

IS THE FINANCIAL DRIVE BEING OVERWORKED BY THE CHURCH?

Remarks are being made to the effect that the denominations coöperating in the Interchurch World Movement made a mistake in adopting the "Drive" methods which came into vogue during the war, and which yielded large returns under war conditions, but which have ceased to be effective. Aside from the changed conditions resulting from the coming of peace, it is urged that the whole business of financial drives has been overworked, and that the church in the recent campaign was connecting with a belated movement.

Comments of this kind are based upon two fundamental errors. First, that the campaign was a failure; and, second, that the church was following methods taken over from the secular world. As to the first error, it should be sufficient to point out that the recent canvass resulted in the raising of the largest sum of money since the United War Work Drive in the spring of 1918, closely approximating that fund which was secured from the entire Protestant, Roman Catholic, and Jewish communities acting in unison. It was, in fact, the largest sum ever secured for specifically religious purposes. Certain denominations doubled, trebled, and quadrupled their previous gifts, while altogether they have registered the most successful financial effort in the history of the church. So far as the churches are concerned, there is abundant ground for gratitude and encouragement in the outcome of the Interchurch Campaign. Only in the matter of expected gifts from the outside public has there been failure.

As to the church imitating the world in adopting the drive method, the facts are exactly the other way. A bit of history is in order at this point. "The Drive," as the general financial campaign came to be called during the war, is based upon two principles: the personal canvass and community coöperation. The Every Member Canvass was the invention of the Laymen's Missionary Movement, which is now merged in the Interchurch World Movement. Mr. J. Campbell White, early in the history of the Laymen's Movement, began to urge a church budget, inclusive of all benevolences, and an annual Every Member Canvass for the securing of pledges as a substitute for the annual collection in behalf of separate causes. The idea seemed impracticable to many, but Mr. White was unremitting in his advocacy of the new plan, until it became the accepted policy of the organization of which he was secretary, and gradually won its way with the leading denominations. Today a very large proportion of the progressive churches have adopted this more businesslike and effective plan. The simultaneous Every Member Canvass throughout a denominational group followed as a natural development.

The canvassing of entire communities in behalf of important causes

originated with the Young Men's Christian Association, under the leadership of Mr. C. S. Ward, a member of the Flushing, L. I., Congregational church. To Mr. Ward we owe the method which has financed the erecting of hundreds of Young Men's Christian Association buildings, and which proved a highly important factor in raising those huge war funds, including the Red Cross and Liberty Loan Drives. The methods are now well known: the community quota, a limited period for the effort, carefully made out lists, teams of canvassers, a daily luncheon for reports, a clock or other device for registering the progress of the campaign. Mr. Ward's idea was in vogue in Young Men's Christian Association circles for nine years before the war came, when it was taken over by practically every cause and institution needing large sums of money.

Let honor be given where honor is due. The modern drive was the contribution of the religious forces of the country to the general cause of beneficence. If the idea is being overworked, the fault is not with the church, but with the multitude of causes outside of the church.

The Interchurch World Movement is intended to be a regulator and restrainer of drives, a measure of economy and of protection to the public. For the various denominations to unite in an appeal in behalf of their missionary and educational work, on the basis of common surveys, and joining in common publicity, is wholly praiseworthy. Let us hope this may become an annual custom, with such improvements as experience may teach. One lesson of the recent campaign is that church people must depend more upon themselves and less upon that mythical outside saint.

THE COUNCIL EXHIBIT

When in Boston, June 29, as one of the host of 3,000 delegates that will fill Mechanics Building, save a share of your time for the Exhibit. It has been many years since our churches and Boards have attempted so ambitious a display of the spread and sweep and results of our church work. Under the leadership of Rev. Clifford Smith, of the National Council, a plan was formed to picture the work of the churches in the three hundredth year from Plymouth Rock —"There shall be abundance of grain upon the top of the mountains; the fruit thereof shall shake like Lebanon."

Others will tell of the division of the Home Mission field into districts and sections, and of the display of church work and growth that you will find there. Let this column invite you to the demonstration of the work of your churches in far lands. From the entrance foyer you will, perhaps, see first the Street in India. A number of missionaries will be glad to show you the charts which chronicle the century of growth in that continent. A few models will reveal the size and importance of some of the institutions. Photographs of the work of the churches may be studied, under the direction of a lecturer.

The visitor will then pass into the large hall set aside for foreign missions. Yonder is the Japanese home, set amidst its little garden, with a demonstration of the work of the Japanese churches. Most of the ladies will spend their richest exclamations before this wonderful piece of embroidery, sent by the Japanese women of our Kumi-ai churches as their jubilee gift. The Chinese temple and house give opportunity of telling visitors about the work in China, and the charts which cover the wall and the screens will show at a glance how rapidly the work is spreading. The presence of curios and abandoned idols gives the touch of color, but the important facts are those which reveal the broad policy and wide influence of our churches in that land.

The little African school will tell its story of educational growth and

investment in the villages where the American Board was the pioneer. By the Filipino Hut you will hear Mr. and Mrs. Laubach's story of pioneering among the wild tribes, and under Mr. Bunker's direction the Life Plays and two-minute sermons will lodge the facts of missions in fruitful soil.

Of course you will visit the department of the Near East, where a very elaborate display has been prepared, revealing the home life and occupation and some of the needs of our great work in Turkey. This part of the Exhibit has its tragic touch, when we remember that many of the homes are now in ruins, and that our present statistics must needs be bitterly revised when *some power* has brought peace and protection to Armenia.

A daily program will be announced on bulletin boards, and in Paul Revere Hall, between sessions, a succession of missionary films, including studies in the home and foreign fields, in religious education and other branches of our church work, will make this a favorite resting place. A series of plays is being prepared, which will be models of brevity, from ten to twenty minutes at the outside; yet with all the concentrated interest of an evening's entertainment, and with full care given to costuming and perfection of presentation.

In this exhibit you will make personal acquaintance with a score of our well-known missionaries, but the exhibit itself will be a failure, as far as the home churches are concerned, except as the delegates make careful study and conscientious use of the materials displayed.

EVERY CHRISTIAN A MISSIONARY

(C. E. Topic for July 25)

Scripture lesson: Acts 1: 1–9.

The present hour brings a great opportunity for the churches to advance God's Kingdom, through missions, to the ends of the earth. The churches are being given a chance, as never before, to prove what they can do to make the world better.

During the war, earnest people felt that force had failed to discover the right decision in men's quarrels; diplomacy had its chance and failed; big business was thought to be an enemy of war, but it also failed. The churches can effect international friendship more directly and more speedily than any other agency, provided *every Christian* in the church is *a missionary* in spirit.

Churches cannot do their best missionary work unless *every Christian is a missionary.* In your church, whether in city, town, or country, the missionary spirit preached in your society and from your pulpit will broaden the horizon of sympathy and of responsibility, will make of all the world one brotherhood, will soften narrow prejudices or harsh quarrels, and will bring the love of Christ and the tenderness of his ministry into every heart.

The Interchurch World Movement has completed its survey of the mission fields of the world, and in their great state conferences passed across the map a continuous panorama, showing the unoccupied areas in black, and leaving a deep impression upon the minds of every listener who was a missionary in spirit.

Write to the American Board, 14 Beacon Street, Boston, Mass., and to the Congregational Home Missionary Society, 287 Fourth Avenue, New York City, for a statement of their needs and of some of the great opportunities they face where the work should be advanced.

If the Christian Church catches the message of the great Interchurch Movement, increased income will be possible for all missionary societies at home and abroad. Your loyalty and your faith are under a heavy challenge. You must either go or send.

References: The Call of the World, Doughty, Chap. II; World's Facts and America's Responsibilities, Patton, Chaps. I, III, VIII, X; current numbers *World Outlook* and leaflets of Interchurch World Movement.

FOREIGN DEPARTMENT

A HOUSE UNDER THE HILL IN MONASTIR

THE BALKANS

From Miss Matthews, of Monastir

"You are making too much of my staying in Monastir through the war," writes Miss Mary L. Matthews, in a letter dated March 4, in which she quite ignores, or only incidentally alludes to her experiences during the war years—living in the basement, her house shelled frequently, the city now in the hands of one force, now of an opposing one—with no supplies of clothing or necessaries from home, and no letters for weeks and months at a time.

She goes on: "I should have been very much ashamed of myself, the rest of my life, if I had run away because of personal danger from shells, when

MT. PELESTER FROM MONASTIR

I was needed most to do relief work.

"Do not be anxious about my health. I feel very well, though naturally my brain is a little tired after the strain of these last years. I am not obliged to do as much night writing as formerly, since the sending of money (to individuals) through the Consulate has decreased so much; and when I have found time I have taken days to rest. I have moved up to my own room again, after three years in the lower rooms—two in the basement and one on the first floor—and I feel as if I had got home after a long absence.

"Our postal service is fairly good, now. Some letters are censored, but we have nothing secret to write, so do not mind that. I can understand very well that there is still work for the censors."

Miss Matthews is full of plans for helping the Serbians with their schools and in other ways, and urges that missionary families be sent who shall be so placed as to learn the language of the people among whom they are to work, whether Serbian, Greek, or otherwise; and commends heartily the work of the Young Men's Christian Association as she has seen it in Salonica and among the soldiers in and around Monastir.

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TURKEY

Telegraphic Matters

As all friends of the missionaries and relief workers now in Turkey are aware, personal letters or descriptions in detail of their life and experiences are few and far between. We print, in this number, extracts from letters which have been many weeks on the road. We have secured permission, however, to quote from cable reports made to the Near East Relief in New York, and we gratefully avail ourselves of this kindness. We quote in chronological order:—

April 17, Adana

Turkish forces holding south end of Taurus Tunnel. French besieged at Bozanti. Armenians and other Christians killed at Hachkirs and Gelebek stations; number unknown. Eibez village and monastery burned. People, 900 in number, brought to Adana. Aleppo reports disturbances in Aintab, April 1 and following days. . . . Dr. Lorrin Shepard and others held by Turks as hostages for a time, then released. French force, 3,000, proceeding from Katma to Oorfa, Dr. Lambert and Zimmerman (N. E. R.) accompanying, to relieve Americans who are in straits for food and money. Missionary personnel unharmed. Indications make us very anxious about Hadjin, but not a word from there since March. No word from Marash since Lyman, March 16.

April 19, Constantinople

Wingate [Rev. H. K., Talas] safe and well. Oulou-kishla *en route* Constantinople, waiting resumption transportation. . . . Reports Sivas-Cesarea circle well. Foodstuff plentiful. No present anxiety for personnel safety.

April 22. Radiogram, Constantinople

Courier arrived from Sivas reports Graffam [Mary], Mrs. Lillian Sewny, Miss Nina Rice well and safe. Marsovan and Samsoun report all well. Cable from Beirut says Lambert reports Oorfa personnel well and safe.

April 26, Beirut

Relieving force surrounded Aintab, April 17. From April 2–18, Turks attempt to take American orphanage as vantage point against French. Defended by detail of French soldiers. Frearson [Miss Martha J.] orphanage property retaken from Turks. All Americans well. President Merrill, Dr. Lorrin Shepard, Miss Lucile Foreman, Miss Harriet Barker still there. Many relief workers came out. All orphans and rescued women at present crowded into American building.

THE MONASTERY FARM, SIVAS

Mr. Partridge, of Sivas, in the June *Herald*, told of the use by the missionaries of the farm belonging to this monastery, since the Armenian church had not funds or seed for its cultivation

Oorfa

Occupying forces, under siege sixty days, withdrew April 11, under promise safe conduct. Attacked by tribes, 350 out of 500 killed; rest taken prisoners. Nationalist Government promises protection Americans and Armenians. Our personnel now feeding those reduced to starvation by siege. All well.

May 10, Beirut

Further news Aintab indicates removal of orphans to south inevitable. Fighting going on. Large relief trucks going Aintab, carrying in supplies, bringing out orphans to Killis. May be compelled bring large number Beirut. Armenian orphanage Aleppo notified withdrawal army aid this month. We may have to support them, numbering 1,500. Caravan from Marash, April 15, reports Americans well. Nationalist control prevents personnel writing in English. Trusted Armenian from Oorfa reports all well there April 28. Unless political situation clears, Committee must begin work all over.

May 13, Beirut

Latest news Aintab reports situation worse. Number Armenian orphans and women under our care, 6,000.

May 15, Beirut

(Rather vague message reporting delay in moving orphans by failure of convoys to arrive with trucks, etc.)

May 17, Constantinople

Have no fears personnel and charges Cilicia. Have instructed Dodd remove orphans to Cyprus. Conditions outside Mersine, Tarsus, Adana unsettled and impossible conduct relief work. Inspector returned from visit Brousa, Konia, Oulou-kishla, Cesarea, Sivas, Samsoun. Conference Riggs reports condition satisfactory. Personnel remain in interior at their option.

May 19, Beirut

Aleppo receives report Mardin and Diarbekir personnel well. Letters and drafts dated May 12 report Marash work going well.

May 22

Aintab desultory fighting, siege continuing. Marash, May 12, feeding 5,000 people, after cutting off all except women and children without any means of support. Opened home for young girls needing protection. May be possible close work in Diarbekir July 1.

June 10, Aleppo

Caravan, June 7, reports Marash personnel well. 900 women and children from Aintab now in our camp,

Beirut. 900 boys arriving this week. Conditions Aintab unsatisfactory, but our immediate charges now removed. Miss Barker with girls here. Miss Foreman and Dr. Shepard remaining Aintab. General insecurity Antioch region retards rehabilitation. Few crops harvested, shops closed.

The Siege of Oorfa

In a letter written by one of the Americans who came out from Oorfa with Major Lambert, just after the French evacuation of that city, appears the following paragraphs:—

"You have probably had an account of the last sixty-two days. We were in a besieged house, which was occupied by the French; we were shelled by cannon; and bullets were our daily music. Our house was built bullet-proof, but there were many windows; these we fortified with sand bags. Many nights we slept (if you could call it that) in the cellar. All this time we learned to know and love our French allies, for so we felt they were, although we were told to hold ourselves neutral. At last the French were destitute of food; they had no word of reënforcements; no aëroplane came; they could do nothing but surrender. They did so, and one of the conditions was safe conduct to Jerobalus. They left Oorfa at midnight, April 10, and not more than ten miles from the city were attacked by over 3,000 Kurds and massacred. So far as I know, only two officers escaped. Some of the soldiers who were Algerians and Moslems were taken prisoners. This was a terrible blow to us, and all the Armenians feared; but the Mutasserif declares the Armenians are all perfectly safe and also the Americans."

Word from Tarsus

On April 27, Rev. Paul E. Nilson wrote the following, which reached Boston in early June:—

"At last the French are assuming a stricter policy. The railroad has been cut on both sides, in a way isolating Tarsus and Adana. The French burned the two Turkish villages near Tarsus, evidently as a reprisal or to cause fear. Daily aëroplane service connects the cities, although trains come through spasmodically. Yesterday, Colonel Coombs and three Relief men came from Adana to Mersine in a Ford. There has been some exodus of Armenians who have been allowed to leave Mersine. Many are bound for America. The need for relief continues to be as great as ever, since so many villages have come in a body to Adana. Because of the impossibility of returning to their homes, we may be forced to keep a summer trade school here and to rent a nearby vineyard.

"In spite of all the difficulties, our school work continues regularly; 195 boys are enrolled, and we expect to graduate fourteen fine Seniors. It seems wonderful that under the present trying circumstances we should be able to continue; and I admire the ability of boys and teachers to continue their studies throughout the uncertainty. Food prices are unusually high—have doubled in four months—due to the fact of being cut off from the interior. Consequently we are glad of every additional help that friends send for the care of orphans."

A Premium on Bugs

In the course of a letter to our business department written May 12, Rev. J. H. Kingsbury, of the American orphanage in Bardizag, says:—

"Turkey is destitute of most elementary things—except dirt and bugs. You may be interested to hear of the latest raid in Bardizag. We offered five cents for every twenty-five bugs. In two days the boys produced over 2,500; and the end is not yet! If cleanliness is next to godliness, we

are still a long way from godliness in Turkey. But we are getting there, day and night. For as Hoagland, of Derindje, says, we are 'plugging and praying!' "

INDIA

Spreading the Gospel of Sanitation

One of the towns of the Madura Mission is Battalagundu, some ten degrees above the equator, but not far from the mission's summering place at Kodaikanal, in the Palni hills. In charge of the station at present are Rev. and Mrs. Burleigh V. Mathews. Their days are evidently busy ones, and we are glad to share with their friends who read the *Missionary Herald* a letter written just as this year's "hot weather" was getting well under way. Mr. Mathews says:—

"We are having a little touch of plague, not in Battalagundu itself, but at Kodaikanal road station and vicinity; so that we have had to close the school at the latter place till the disease subsides. This is the first time the plague has invaded the West Council, and has caused considerable uneasiness. It is also prevalent at Teni, twenty-five miles southwest of Battalagundu, within our particular field. The government surgeons are inoculating people by hundreds, with the hope of checking its ravages. The hot, dry weather is supposed to be favorable for putting an end to it, and we surely hope that theory will prove good this time. If there is any efficacy in hot, dry weather, we shall certainly be free from it now, in short order. There is some cholera in the villages, which together with fever is keeping the death rate up a little higher than usual for this season of the year.

Seeing Only What Is Near

"The people, however, are not greatly concerned with these fearful diseases, unless they are very near home indeed. Plague, cholera, or what not, a few miles away, seems to make only a faint impression on the minds of the rank and file. But when it actually strikes their own town, or own caste in the town, they begin to realize its malignancy. That is one reason the diseases gather such headway before they can be stopped. If there were any general appreciation of the value of cleanliness, it would be much simpler to prevent such epidemics. But even the educated Hindus have little knowledge of or, at any rate, interest in, sanitation.

"Just a few days ago I had a conversation with a Brahmin in the town regarding the medical officer's report on the sanitary condition of Battalagundu. I have been chairman of the 'Union Panchayat,' or Board of Selectmen, as it would be in New England, for two or three months, to fill in till they can appoint some Indian, and was going around to see the state of the streets, water supply, etc. This old gentleman called me into his house, as we were going by, and was very keen to talk over the sanitary report. It developed that he could not see any great necessity for many of the recommendations in the report. The idea that fever was due to the filthy condition of the houses, or that cholera might come if the water supply were polluted, seemed to him of little practical weight. He was also opposed to removing the burning and burial ground from the bed of the river, on the theory that it might contaminate the water for persons who would drink it further down stream. Yet he was an educated man, and had served as a magistrate on the bench for many years.

The First Need

"Evidently the Hindus need evangelizing more urgently than education at present. The Christians are much neater than the Hindus, taken as a class, and it seems to be because they *are* Christians, not because they are

educated. Education, of course, accompanies the Christian religion here, as elsewhere, but it does not have the motive power that is needed to make the people change their modes of thinking."

CZECHOSLOVAKIA

Our House in Vienna

The Czechoslovakia Mission has an important post in Vienna. The large house in the center of this picture was given this year to the American Board, with the understanding with the giver (a noble Scotchman who does not wish his name mentioned) that this house should be devoted to Bohemian work in that metropolis, where there were over one hundred thousand Czechs.

Let Dr. A. W. Clark, who built the house, tell the story:—

"Years ago one of my helpers was deeply impressed with the fact that thousands of Bohemians in Vienna were sadly neglected. Gladly he was transferred to the important and attractive field. The work grew until we were embarrassed by success. The rooms of the helper were too small for the audience. It is not easy to rent a new dwelling when each Sunday brings scores of friends to listen to the gospel. Shall we borrow money and erect a large, practical house whose rentals will meet expenses?

"At this time my generous Scotch friend was in Switzerland with his invalid wife. They invited me to visit them (expenses paid) in Switzerland.

"'Come without fail; we wish to hear all about your Bohemian work.'

"The night before starting back to Prague, the wife of my friend said, 'Dr. Clark, you have some burden that you have not made known to us; tell it.'

"At first I objected, then told them of my wish to build a house for the work, if the money could only be borrowed.

"'You shall have our answer at breakfast.'

"At the morning table, Mr. O. remarked: 'We have decided not to lend you the money, *but*' (and when a Scotchman says 'but,' then listen) 'the house shall be built. Select the lot and I will pay for it. Then go ahead and expenses will be met by me from cellar to attic. The house will be mine, but the halls for worship, for Y. M. C. A. work, etc., as well as home for the preachers, shall be free. Ground floor and upper stories may be rented for me.'

"At present, Rev. Mr. Berka, a recent soldier, is in charge of our Vienna work. He is a fine scholar and is a fruit of persecution that struck us years ago in South Bohemia. He writes me that every Sunday he has an audience of 200 Bohemians. With the help of that house, the mission in Vienna is self-supporting. God bless our Scotch friend and the work he helped us establish!"

AMERICAN BOARD'S HOUSE IN VIENNA

The center house of the three

CHINA

A New Man in Shansi

Two of 1919's reënforcements to the North China Mission are Rev. and Mrs. Philip D. Dutton, who are located

THE CITY OF TAIKUHSIEN

A corner of the wall which surrounds the city is seen in picture. Wall twenty-five feet high, with heavy gates, is a more effective argument even now against bandits than the latest essay on peace

at Taikuhsien, the capital of Shansi. Mr. Dutton is thoroughly enjoying his introduction to the nation of China itself and to the province of Shansi in particular. In one of his most recent letters he speaks of his experiences, to the following effect:—

"It was good to get in touch with the nation-wide movements in politics, education, religion, and social reform as one meets them in the throbbing life of the nation's capital, and to realize how the whole nation is astir with a new life which is bound to make some tremendous changes within the next few years.

"But it is also good to get away from the coast and to see China more as she has always been—less changed through contact with the Western nations. Unfortunately, the West has taken to China, through her merchants and others, a lot of vice, which has been dumped in the Treaty Ports; but in the interior one finds few traces of corruption by the West. The single exception to this is perhaps the cheap cigarette, which the British and American Tobacco Company has foisted upon the Chinese everywhere.

"Of course, they have plenty of vices of their own, some of which are the same old vices to which the human race everywhere is a slave; but opium has been the most deadly in its corrupting force. Governor Yen, of Shansi (who is everywhere acknowledged to be the best governor in China), is fighting hard against opium, but it is impossible to keep it all out. Some comes in across the Yellow River from Shensi, the province to the west of us; but most of it comes in by the railway in the form of *ching-tan*, opium pills smuggled into China by the Japanese. The railway is the property of a French company, so that the government is utterly unable to inspect or to confiscate any goods in transit over this line. All about us there are villages which have been practically wiped out through the use of opium, and in many cases the few remaining members of these once wealthy and prosperous families are now selling off their houses and contents, piece by

IN HONOR OF A WIDOW WHO NEVER REMARRIED

An arch at Taiku, Shansi, put up by some party to commemorate a famous woman and lay up merit for the builder

piece, in order to buy these opium pills. The Chinese government has really waged a remarkable fight against the opium evil; but there is still plenty of the business left, just as the bootleggers still exist in America, even with national prohibition.

IN A CONFUCIAN TEMPLE IN WEN AN, THE "CITY OF LITERARY PEACE"

"But even here, in the interior, China is more or less consciously turning her back on the customs and traditions of millenniums, and is setting her face toward the future and looking to the West for guidance. My friend, Frank Warner, also of Taiku, who has been here five years, says there have been most remarkable changes since he arrived—changes so great that he can hardly believe they are realities instead of dreams. In fact, he says China is moving so rapidly now that one can hardly keep up with her, and he hardly dares predict what the next forward step will be or when it will come.

Temples Turned into Schools

"He recently returned from a country trip, in which he was inspecting our outstation schools, with tales which seemed utterly impossible in old China—and yet they are realities, taking place before our very eyes. Compulsory education is being pushed everywhere. The villages of Shansi must each have a public school, or else a number of small villages must combine in establishing schools of proper standards; and there is constant and careful inspection. I often stop in front of village temples, only to see the signs of a public school within; and closer inspection shows that the school has been recently visited and examined by a government official, and outside are posted the grades attained by each pupil in each subject, together with the scholar's general average. This is something one would not have seen three years ago.

"The education of girls and women is being pushed, along with the education of boys. The villages are being compelled to establish schools for girls; and one of our outstation teachers suggested that the girls be allowed to come in and study with the boys—a suggestion which shocked some of the foreigners almost as much as it would shock a Chinese of the older school. Even married women are being sent away to school for short periods of time, their expenses to be met by the village sending them. They then return to their homes and start schools for other married women. When one woman has returned from this school, then the village sends another to take her place, so that there is a constant stream of women going away to school and returning to act as teachers.

The Language of the People

"The old Classical Language (called Wenli), in which all of the Chinese classics and most of the Chinese newspapers and magazines are printed, is being rapidly abandoned. Newspapers and magazines are more and more using the Mandarin, which is the speech of the common people. The governor

GOVERNOR YEN OF SHANSI

of Shansi now issues all public documents in Mandarin and also in the new Phonetic Script, and Mandarin is taking a larger place in the schools than ever before.

"The new Phonetic Script is also being pushed all over China by the missionaries and by the government, but perhaps nowhere as here in Shansi, where Governor Yen has purchased 2,000,000 copies of the little study-book in the Phonetic Script. These are being put into the schools and into the hands of the lower classes. Servants are enrolling in classes for the study of this script, so that men who could never read and write before are learning to use this new method. It consists of an alphabet of thirty-nine characters, or letters, most carefully worked out by a government commission. With this alphabet one can write all the sounds used in the Chinese language.

"This method also has the virtue of helping to standardize the language of China, which is now so split up into dialects that it is hard for people from one district to understand those from another town a few miles away. Mr. Warner says that on the walls of Ch'ing Yuan, a hsien city (county seat), a few miles from Taiku, he saw over the city gates mottoes in the new Phonetic Script, most of them urging the people to become educated, and stating that education is the salvation of the nation.

"And there are no queues in Shansi. You will see them in Peking and in other coast cities, but not here. A few years ago all queues were ordered off by a certain date. Many men complied with the order, but others refused to obey. The gates of the city were then closed, every house was visited by officials, and any one found wearing a queue soon received a free haircut, and was afterwards presented with his queue as a memento of the occasion. Since then there have been no queues."

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Mr. Chu T'au Hai's Purpose

Rev. Alfred D. Heininger, of Tehsien, in Shantung Province, sends us the following application for admission to church membership, handed to him by a literary graduate under the old examination system, when he presented himself for probationary church membership. It reads:—

"I wish to enter your honorable church and assume one share of the obligation of a church member; namely, to spread abroad the hidden treasures of your honorable religion; to cause the customs of my humble country to become enlightened, and

thus to reform the hearts of its people. This is my great object."

Needless to say, Mr. Chu's application was accepted, and he is now a probationary member of one of the outstation churches of Tehsien.

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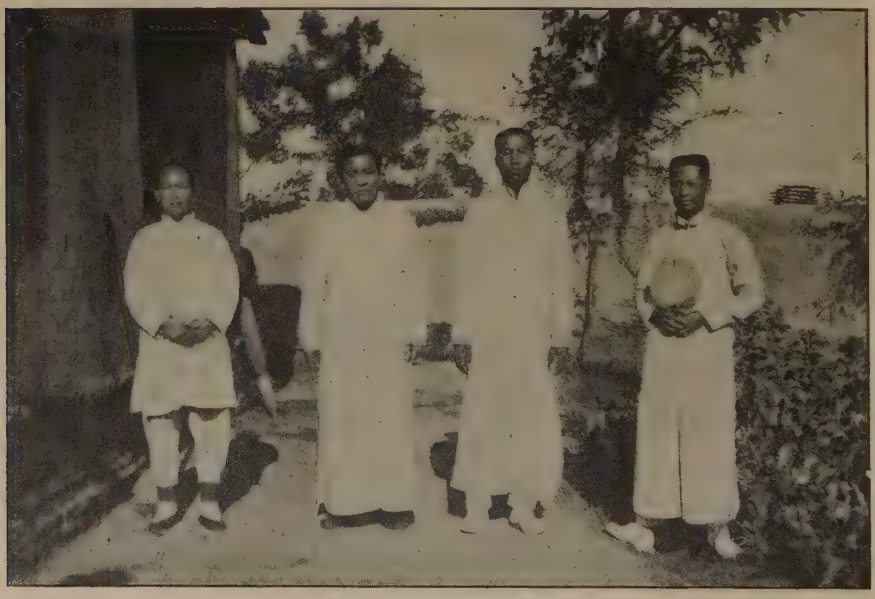
Getting into the Work at Diongloh

In 1918, Rev. and Mrs. Peter S. Goertz joined the Foochow Mission. A letter sent to friends at home gives an idea of their growing activities in this station at Diongloh:—

"The two years' language course prescribed by the mission for every young missionary will soon be completed. From the obstacles of language study we are turning to the real missionary work. There are a number of things we are privileged to do. Perhaps the most important and least noticeable work is that of inspiring Chinese Christian workers, and interpreting to them the message and spirit of Jesus Christ. The public is very friendly to the missionary. I am yet to hear the first unkind word or see an unkind expression on the face of any men that I have tried to talk to. Still the rank and file have all kinds of notions of what Christianity is. Some are far from the truth. Only as Chinese leaders really understand and live Christ can the message be really understood by the multitudes.

"It is the personal work with these whom God is choosing as his vessels that gives us much joy, and we never expect to let up on that as long as we are in China. But that is not all that is being intrusted to us by the mission. I have had the oversight of the hospital since last May, and before this letter reaches you I shall probably spend a part of my time in teaching, and be administrator of a boys' school to which a population of about 300,000 people look for their more or less advanced Christian education. It is from this school that eventually all the Christian teachers and preachers for the field must come. Here is where they are made ready for the Union Theological Seminary and Union Vernacular Mid-



AN EVANGELISTIC TEAM

From left to right: Bible woman; pastor of Tunghsien; pastor of Shao Tsun; general evangelist

dle School in Foochow. It is not easy to estimate the influence for Christianity that such a school can and must have in a field as large as this. With two or three days as adviser to the Chinese faculty, and associated with Mr. Topping, my senior in the mission by six months, in teaching, we hope to lay a real foundation for Christian education and training in a large number of students that come here for their education.

Four Days a Week

"With good Chinese teachers on the staff, it will be possible to spend the remaining four days out in direct evangelistic work. That means that in our own city of Diongloh and in towns of all the way from 1,000 to 10,000 inhabitants, we shall see to it that the gospel of Jesus Christ is proclaimed; that with the aid of Chinese preachers and Christian workers the inhabitants be made to feel salvation from sin, freedom from bondage of superstition, liberation from the curse of many diseases.

"The other lines into which much of our time will go are training institutes for our preachers and Christian workers. Though they have had an education which is supposed to fit them for their particular task, they are nevertheless impoverished for a literature and for Christian associates in their villages and towns, to keep them fit and inspired in the midst of non-Christian influences. Hence a retreat for our teachers and preachers, from two to four times a year, is an essential need which we shall try to meet at once. Here everything, from hours in real Bible study, talks on pastoral work, instructions in sanitary living, theory and practice of teaching, to reports on reading done, will have a place. These are a few of the more important things you would see us engaged in if you were here with us."

THE BOOKSHELF

Armenia and the Armenians from the Earliest Times Until the Great War (1914). By Kevork Aslan and translated from the French by Pierre Crebites. New York: Macmillan Co. Pp. 138. Price, $1.35.

This is an impassioned and scholarly historical discussion of the Armenians as a nation and race. Eight chapters cover the story of this interesting people from the dawn of history to the present time. Various footnotes refer to sources and explain points in the text.

The translator leads off with a chapter entitled, The Evolution of the Armenian Question, putting special emphasis upon the political status of the nation at the time of the Peace Conference in Paris. This chapter closes with the words, "The great conservative brains of the world owe it to themselves to hearken to the prayers of those men, women, and children who have been sacrificed upon the altar of European international polity, so that 'these dead shall not have died in vain, that this nation under God shall have a new birth of freedom.'"

The book meets the needs of the times, when so many are asking, Who are the Armenians? It is an interesting and trustworthy narrative of an ancient, Christian people, a martyr nation, now struggling for freedom against overwhelming odds. J. L. B.

Modern Japan. By Amos S. Hershey (Professor of Political Science and International Law, Indiana University) and Susanne W. Hershey. Indianapolis: Bobbs-Merrill Company. Pp. 382.

As this is a first-hand study of society in present-day Japan, it naturally contains chapters on the remarkable industrial development of Japan, on the readiness to discuss social and economic conditions, and on the growth of political parties and their power. Perhaps, however, the chief interest of the book centers in the last six chapters, which deal with the expansion of Japan in Korea and

Manchuria, with the Japanese policy concerning China, and with Japan's relation to the United States and to the world in general. The authors inevitably come to the conclusion that "Japan stands at the crossroads in international relations, at a transition point between what we may call the older and the newer diplomacy. . . . She has truly reached the parting of the ways in her Far Eastern policy. Her conduct in China, and consequently her relation with the United States, is bound to become better or worse. Either she will degenerate to her old aims and methods learned in an evil school and taught by bad European examples, or she will wholeheartedly and unreservedly adopt the aims and methods of the newer diplomacy as advocated and practiced by the United States. . . . Apart from her treatment of China during the earlier period of the war, Japan has displayed a friendly and helpful disposition toward the Allies. . . . Nippon must and will do her part in this great war for freedom and democracy. The spirit of Bushido is not dead. Japan is not wholly given over to materialism and utilitarianism." The closing words call upon Japan and America to prove that Viscount Ishii's words can be made far more than sentiment:—

"We trust you, we love you, and, if you will let us, we will walk at your side in loyal good-fellowship down all the coming years." E. F. B.

Pilgrim Followers of the Gleam. By Katharine S. Hazeltine. Boston: The Pilgrim Press. Pp. 152. Price, cloth, 80 cents; paper, 50 cents.

A picturesque and graphically told story of "Congregational Heroes who have given their lives for the New Era of Brotherhood." It is specially fitting to be read in these days of Tercentenary celebrations, and Miss Hazeltine has been wonderfully wise in choosing the characters of whom she writes. We commend her book heartily.

OTHER BOOKS RECEIVED

Our Italian Fellow Citizens. By Francis E. Clark, D.D., LL.D. Boston: Small, Maynard & Co. Pp. 217. Price, $1.50 net.

The Worst Boys in Town and Other Addresses. By James L. Hill, D.D. Boston: The Stratford Co. Pp. 351. Price, $2.50.

Conscripts of Conscience. By Caroline Atwater Mason. New York: Revell Co. Pp. 156. Price, $1.00 net.

Songs from a Watchtower. By Richard Hayes McCartney. New York: Revell Co. Pp. 151.

Miss Emeline's Kith and Kin. By Winifred Arnold. New York: Revell Co. Pp. 224. Price, $1.25 net.

THE PORTFOLIO

The Missionary Ideal

This is Christ's ideal; a radiating gospel; a kingdom of overflowing, conquering love; a church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions, at home and abroad, the effort to preach the gospel to every creature, not merely because the world needs to receive it, but because the Church will be rejected and lost unless she gives it.

'Tis not so much a question for us whether any of our fellowmen can be saved without Christianity. The question is whether we can be saved if we are willing to keep our Christianity to ourselves. And the answer is, No! The only religion that can really do anything for me is the religion that makes me want to do something for you.

The missionary enterprise is not the Church's afterthought. It is Christ's forethought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of his gospel.

Henry Van Dyke in "The Gospel for an Age of Doubt."

An Englishman's Opinion

The only hope for the Turkish Christians lies with America. The American people are keenly interested in Turkey. They have subscribed

lavishly for many years to Christian missions in Turkey. Every traveler in Asia Minor knows and respects the American missionaries, who have done a noble work, not only in preaching, but also in maintaining hospitals and organizing relief after famine or massacre. America abstained from declaring war on Turkey mainly because it would have involved the destruction of the great philanthropic enterprise built up by the American missions. Moreover, there are in America large numbers of Asiatic Greeks, Syrians, Armenians, and Turks who keep in touch with their native land, so that the American public is probably better informed than we are in regard to Turkish affairs.

From an editorial in "The Spectator," London, February 21, 1920.

The American "Movie" Enlightening the World

Last year, it is said, more than enough picture film to encircle the earth at the Equator left the United States of America for foreign countries. Nine-tenths of all the cinema celluloid which is shown in Great Britain is made at Los Angeles, Cal., and Fort Lee, N. J., or adjacent places. Charlie Chaplin, and Mary Pickford, and Theda Bara, and Bill Hart speak a universal tongue. They carry the blessings of American civilization to the uttermost ends of the earth. Time was when we all felt that the world at large knew too little about the United States. It can be so no longer. Our life is transcribed verbatim by the film producers for Turk, Senegambian, or Chinaman, and is set before him in terms suited to his intelligence. Each and every one can see the vivid picture of our dress and manners. America is exported body and soul for all to study and enjoy.

The lady whose honor is safe only because she carries a revolver in her blouse, and the lover who in the fifth reel must wrestle in a dress suit on the parlor floor that the villain may not defeat him in love, stalk over the earth as the eloquent types of our manhood and womanhood. The cowboy and the train robber (who, I am told, are to all intents and purposes extinct) live on in motion picture film, and are proofs to the world of the virility of American culture. The clown projects a custard pie into the face of a girl in an evening gown, or is himself in turn struck upon the head with a mallet, and the most benighted black or yellow man in Africa or Asia knows that our sense of humor is quick and delightful. Were it my design to produce a moral disquisition, I might deplore such a traffic in the intimacies of our national life, but this is farthest from my purpose, and I do not. I merely state the obvious fact.

From article by Ellis P. Oberholtzer in the "Yale Review."

Brothers

One winter day I saw on the Karakeuy bridge three little children, closely huddled together. Two were Turks and one an Armenian. They treated each other as brothers. I noticed that one of them had on two jackets, while the one next to him had only a shirt—though, of course, all their clothes were rags. I said to him, "Why don't you give one of your jackets to your friend, who is cold?" But the other chap spoke up and said, "No, lady, he mustn't take it off; I gave him my jacket last night because he was shivering and had a fever."

From "The New Near East" for May, 1920.

WORLD BRIEFS

The famous Jesuit mission at Shanghai, consisting of orphanage, dormitory, and a building containing a valuable collection of antiques, has been destroyed by fire. The property, whose value was estimated at $1,000,000, was a total loss.

Hampton Institute has been revising its courses, as students come to it who have had more training. Among the newly established are six-year courses in home economics, business and teacher training, and a seven-year collegiate course in agriculture.

A bill regulating the minimum wage to be paid government workers passed the Senate on May 24, having already passed the House. This brings to a successful conclusion the campaign of the National Federation of Federal Employees. It provides that at least three dollars a day, or $1,080 a year, shall be paid every adult employee of the United States Government and the District of Columbia. The bill affects 66,000 people.

Plans are completed for the construction of the auditorium in Tokyo, Japan, in which the meetings of the World's Sunday School Convention will be held next October. The building will be on the great plaza in front of the Tokyo railroad station, and will seat 3,500 persons. The platform will accommodate 500, and will be a suitable place for the chorus choirs and the pageants which form part of the program. A dining hall, which will seat 1,000 at a time, will occupy a section of the structure.

The Silver Bay Conference of Missionary Education of this summer continues for the ten days from July 9 to July 19. These conferences, of which eight are held for the training of missionary study leaders throughout the country, sustain the same relation to the growing missionary interest in the church that Plattsburg did to the military life of the country during the war. Silver Bay is a beautiful location on Lake George, N. Y., and from 500 to 700 leaders gather there for inspiration and coöperative planning for the coming year. Information will be furnished, upon request, by James E. Walker, 45 West 18th Street, New York City.

At the annual convention of the Southern Sociological Congress, in Washington, in May, reports showed truly remarkable progress in a race only fifty years removed from slavery. At emancipation, Negroes owned $20,000,000 worth of property; they now own $1,100,000,000 worth. They also own 600,000 homes—one-fourth of all they occupy. With the greater amount of money earned by Negroes during and since the war, there is a growing disposition, which should be encouraged, to acquire more property. "One who owns real estate gives a hostage to society." The report on education was most encouraging, there being now sixty-nine Negro high schools in the South. The effort to standardize the colored normal schools and colleges is also significant, as well as the fact that all the Southern States have increased their appropriations to state schools for Negroes, and that Federal aid has been offered through the Smith-Lever and Smith-Hughes Acts. Illiteracy has been reduced from 90 per cent, in 1865, to 30.4 per cent in 1910.

The Home Missions Council, of 156 Fifth Avenue, New York, states the following census facts: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States, 41,926,854 are church members, an increase of 6,860,000 in ten years, or 20 per cent. There are 227,000 churches, an increase of 15,000. The value of church property is $1,676,000,000, an increase of $420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted 15 per cent for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40 1-2 per cent in 1906; in 1919 it was 37 1-2 per cent. In ten years the Roman Catholics gained 10 3-5 per cent, while the Protestant churches gained 23 2-5 per cent. The Baptists gained 26 1-5 per cent; the Disciples 24 4-5 per cent; the Presbyterians 23 1-5 per cent; the Methodists and Episcopalians 23 1-5 per cent; the Congregationalists and Lutherans 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now 43 9-10 per cent. The average ministerial salary among the Northern Methodists is $1,223; among the Congregationalists, $1,343; Northern Presbyterians, $1,474; Episcopalians, $1,632; and Unitarians, $2,080.

THE CHRONICLE

ARRIVALS ON THE FIELD

March —. In Adams, Natal, Zulu Mission, Africa, Rev. and Mrs. James D. Taylor, returning to the mission; and Mr. and Mrs. Albert J. Hicks, joining the mission.

April —. In Samokov, The Balkan Mission, Miss Inez L. Abbott, returning to mission; Miss Helen M. Crockett and Miss Mabel E. Long, joining mission.

May 4. In Yokohama, Mrs. George M. Rowland, returning to the Japan Mission.

ARRIVALS IN THIS COUNTRY

May 16. In New York, Miss Anna L. Millard, of Bombay, India, Marathi Mission.

May 19. In San Francisco, Mr. and Mrs. Harold B. Belcher, of Foochow, Foochow Mission, China.

June 7. In Boston, Rev. and Mrs. Lorin S. Gates, of Sholapur, Marathi Mission, India; Prof. and Mrs. William E. Hitchcock, of Uduppiddi, Ceylon; Miss Mary T. Noyes, of Madura, in the Madura Mission; and Miss M. Pauline Jeffery, associated with the Madura Mission.

MARRIAGES

May 7. In Harpoot, Rev. Henry H. Riggs and Miss Annie M. Denison, both of Harpoot Station.

June 10. In Wichita, Kan., Mr. Merrill N. Isely and Miss Mildred Myers, under appointment to Central Turkey Mission.

BIRTHS

April 29. To Rev. and Mrs. Kenneth S. Beam, of Tokyo, Japan, a son, Stanley Horatio.

May 10. In Okayama, to Rev. and Mrs. Sherwood F. Moran, of the Japan Mission, a son, Donald Ford.

May 24. In Englewood, N. J., to Rev. and Mrs. Luther R. Fowle, a son, James Warren.

June 2. In Aintab, Central Turkey Mission, to Dr. and Mrs. Lorrin A. Shepard, a son, Fred Douglas.

DEATHS

May 25. In Alhambra, Cal., Kenneth M., son of Rev. and Mrs. Schuyler S. White, of the Japan Mission, aged 26 years, 8 months.

June 4. In Ahmednagar, India, Rev. Carl J. Neal, who joined the mission in 1919.

Two members of the Madura Mission, who are now in America on furlough, are Mr. and Mrs. John X. Miller, of Pasumalai. The British government has recently bestowed upon Mrs. Miller a decoration in recognition of her services during the war as leader in the Red Cross and patriotic work among the women in Madura City. Mrs. Miller taught the women various forms of sewing, making of bandages and hospital supplies, knitting, etc. She herself knitted 250 pairs of socks for the army supplies. But most notable probably was her encouragement of loyalty and patriotism among the women with whom she came in contact.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Boothbay Harbor, Cong. ch.	10 00
Burlington, Cong. ch.	10 00
Cumberland Center, Cong. ch.	52 00
East Machias, Cong. ch.	15 00
Edgecomb, Cong. ch.	1 00
Fort Fairfield, Cong. ch.	12 00
Mechanic Falls, Mite-box,	1 00
New Vineyard, Cong. ch.	6 00
North New Portland, Cong. ch.	5 00
Phippsburg, Cong. ch.	2 00
Portland, West Cong. ch.	30 00
Skowhegan, Island-av. Cong. ch.	42 50
Solon, Cong. ch.	1 00
Springfield, Cong. ch.	4 00
Steuben, Cong. ch.	7 00
Wells, 2d Cong. ch.	7 00
Yarmouth, 1st Cong. ch.	40 00
	245 50

New Hampshire

Barnstead, South Cong. ch.	7 50
Bartlett, Cong. ch.	19 50
Enfield, Rosa K. Long, for work among Armenians,	20 00
Francestown, Cong. ch.	26 00
Keene, Court-st. Cong. ch.	5 00
Lyme, Cong. ch.	96 66
Meriden, Cong. ch.	27 00
Newington, Cong. ch.	12 00
North Hampton, Cong. ch.	13 00
Plymouth, Cong. ch.	15 42
Temple, Cong. ch.	19 80
	261 88

Vermont

Ascutneyville, Cong. ch.	5 94
Barnet, Cong. ch.	17 47
Bennington, 2d Cong. ch.	87 32
Benson, Cong. ch.	10 80
Brattleboro, Center Cong. ch.	300 00
Castleton, Cong. ch.	4 10
Hartford, 2d Cong. ch.	2 50
Jamaica, Cong. ch.	27 00
Lyndonville, 1st Cong. ch.	27 00
Manchester, G. A. W.	100 00
North Bennington. Cong. ch.	20 06
Peacham, Cong. ch.	31 25
Rutland, Center Cong. ch.	1 50

St. Albans, Cong. ch. 15 75
St. Johnsbury, South Cong. ch., Rev. Chas. H. Morse, 5 00
South Royalton, Cong. ch. 3 24
Thetford, Cong. ch. 4 92
Windham, Cong. ch. 6 07

669 92

Massachusetts

Amherst, South Cong. ch. 67 50
Billerica, Cong. ch. 25 93
Boston, 1st Cong. ch. (Hyde Park), 190; Cong. ch. (Brighton), 70.96; Phillips Cong. ch. (South Boston), 50; Central Cong. ch. (Dorchester), Lucretia A. Cullis, 25; H. Fisher, 500; Abbie C. Nickerson, 25, 860 96
Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander, 20 00
Cambridge, Chas. G. Green, 200 00
Clinton, E. P. Sawtell, 10 00
Dudley, 1st Cong. ch. 57 75
Fall River, Central Cong. ch. 36 82
Hanover, 1st Cong. ch. 72 60
Holland, Cong. ch. 6 00
Lowell, Highland Cong. ch. 33 00
Medfield, 2d Cong. ch. 15 00
Middleton, Cong. ch. 9 90
Monson, Cong. ch., toward support Rev. H. J. Bennett, 122 00
New Braintree, Cong. ch. 9 90
New Salem, 1st Cong. ch. 16 50
Newton, Memorial Day Flowers, 3 00
Northampton, Edwards Cong. ch. 308 25
North Attleboro, Oldtown Cong. ch. 45 00
North Brookfield, 1st Cong. ch. 64 00
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting, 83 34
Somerset, 1st Cong. ch. 12 67
South Lincoln, Mary B. Farrar, 12 50
Spencer, 1st Cong. ch. 337 64
Springfield, South Cong. ch., toward support Dr. Walter F. Hume, 333 33
Waban, Union ch. 132 00
West Medford, Friend, 10 00
Winchester, 1st Cong. ch., 371.25; 2d Cong. ch., 12, 383 25
———, X. Y. Z., toward support Dr. Chas. L. Gillette, 1,000 00

4,288 84

Legacies.—Cambridge, Susan F. Shedd, by Howard B. Flint, Trustee, 50.51; Fall River, Mary A. Parkinson, 900, 950 51

5,239 35

Rhode Island

Barrington, Cong. ch. 53 65
Bristol, Cong. ch. 155 86
Central Falls, Cong. ch. 106 57

316 08

Young People's Societies

Massachusetts.—Andover, South Y. P. S. C. E., for work in Mexico, 12.10; Reading, 1st Y. P. S. C. E., for Madura, 15; Revere, Trinity Y. P. S. C. E. (Beachmont), of which 5 from Junior Dept., 18, 45 10

Sunday Schools

Maine.—Yarmouth, 1st C. S. S. 10 00
Vermont.—Brattleboro, Center C. S. S. 89 00
Massachusetts.—Peabody, West C. S. S., for Turkey, 4; Pittsfield, South C. S. S., 13; Waban, S. S. of Union ch., for Shaowu, 14, 31 00

130 00

MIDDLE DISTRICT

Connecticut

Bloomfield, 1st Cong. ch. 75 00
Bridgeport, Swedish Cong. ch. 10 00
East Haddam, 1st Cong. ch. 24 56
East Haven, Cong. ch. 97 02
Goodyear, Cong. ch. 6 00
Liberty Hill, Cong. ch. 10 30
Middlefield, Cong. ch. 13 44
New Haven, Center Cong. ch. 940 00
Sharon, 1st Cong. ch. 10 00
Stonington, 1st Cong. ch. 60 00
Terryville, Friend, of which 40 for work among Armenians and 30 for Madura, 70 00
Thomaston, 1st Cong. ch. 10 59
Westchester, Cong. ch. 8 55
Woodstock, 1st Cong. ch. 34 27

1,369 73

Legacies.—Stafford, Joanna B. Holt, add'l, 7 00

1,376 73

New York

Aquebogue, Cong. ch. 26 54
Brooklyn, St. Paul's Cong. ch., 179.85; Mapleton Park Cong. ch., 25, 204 85
De Ruyter, Cong. ch. 27 00
Hamilton, 2d Cong. ch. 20 00
Homer, 1st Cong. ch. 100 00
Honeoye, Cong. ch. 26 55
Jamestown, Pilgrim Memorial Cong. ch. 8 30
Morrisville, Cong. ch. 16 00
New Haven, Cong. ch. 23 70
New York, Manhattan Cong. ch., Woman's Guild, toward support Dr. and Mrs. F. B. Bridgman, 75; Forest-av. Cong. ch., Ladies, 15, 90 00
Norwood, Cong. ch. 10 50
Paris, Cong. ch. 21 00
Riverhead, Sound-av. Cong. ch. 87 36
Rochester, South Cong. ch. 20 00
Sherrill, 1st Cong. ch. 37 00
Syracuse, Good Will Cong. ch., toward support Rev. L. O. Wright, 100 00
Utica, Bethesda Cong. ch. 30 00

848 80

Legacies.—New York, Edward A. Penniman, add'l, 50 62

899 42

New Jersey

Egg Harbor, Emmanuel Cong. ch. 13 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 615 00
Haworth, 1st Cong. ch. 5 50
Lawrenceville, J. F. Stearns, 10 00

643 50

Pennsylvania

Ridgway, Mrs. C. W. Waid, 15 00
Wyalusing, Mrs. Sarah C. Adams, of which 50 for Japan, 98 50

113 50

Legacies.—Philadelphia, Horace W. Pitkin, add'l, 58 98

172 48

Ohio

Alliance, Cong. ch. 1 80
Barberton, Columbia Cong. ch., Rev. and Mrs. H. A. N. Richards, 10 00
Berea, Cong. ch. 28 00
Cleveland, 1st Cong. ch., toward support Dr. O. H. Love, 38; Grace Cong. ch., 5.70; Highland Cong. ch., 5, 48 70
Elyria, 1st Cong. ch., toward support Dr. P. T. Watson, 104 20
Geneva, Cong. ch. 38 80
Lyme, Cong. ch. 7 50
Oberlin, Rev. Wallace Taylor, 5 00
Shaker Heights, Plymouth Cong. ch. 95 00
Springfield, 1st Cong. ch. 89 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 293 75
Youngstown, Plymouth Cong. ch., 50; John J. Thomas, 50, 100 00

821 75

West Virginia

Ceredo, 1st Cong. ch., of which 32 toward support Rev. and Mrs. F. M. Price, 35 90
Huntington, 1st Cong. ch., toward support Rev. and Mrs. F. M. Price, 121 50

157 40

North Carolina

Southern Pines, 1st Cong. ch. 37 53

South Carolina

Anderson, Pilgrim Cong. ch. 20 00

Georgia

Atlanta, ch. of Christ, Atlanta University, 5; Rush Memorial Cong. ch., for work among Armenians, 5, 10 00

Florida

Ormond, Union Cong. ch. 50 00

Young People's Societies

New York.—Aquebogue, Y. P. S. C. E., for Adana, 15; Brooklyn, Central Y. P. S. C. E., 5; Saratoga Springs, New England Y. P. S. C. E., for Inghok, 5, 25 00

Sunday Schools

Connecticut.—Waterbury, 1st C. S. S. 25 00
New York.—Berkshire, C. S. S., for Marsovan, 30; Brooklyn, Central C. S. S., toward support Rev. H. W. Robinson, 50; do., Lewis-av. C. S. S., for Inghok, 10; Chenango Forks, C. S. S., 2.40; Moravia, C. S. S., 13.07, 105 47
New Jersey.—Newark, 1st Cong. Jube Memorial S. S. 22 50
Ohio.—Cleveland, Euclid-av. C. S. S., 18.08; Rootstown, C. S. S., 3; Shaker Heights, Plymouth C. S. S., 26.63, 47 71
Florida.—West Palm Beach, Union C. S. S. 20 00

220 68

INTERIOR DISTRICT

Alabama

Birmingham, Independent Presb. ch., for Aruppukottai, 20 00

Texas

Austin, 1st Cong. ch., Ira H. Evans, 50 00
Dallas, Central Cong. ch. 100 00
Fort Worth, 1st Cong. ch. 75 00
San Antonio, 1st Cong. ch. 10 00
Wichita Falls, C. A. Rettmann, for work in Mexico, 10 00

245 00

Indiana

Michigan City, 1st Cong. ch. 28 27

Oklahoma

Altona, Cong. ch. 1 50
Chickasha, Cong. ch. 3 25
Hillsdale, Cong. ch. 7 25
Lawn View, Cong. ch. 1 00
Oklahoma City, Pilgrim Cong. ch., 10; Harrison-av. Cong. ch., 4.20, 14 20
Oktaha, Cong. ch. 4 00
Perkins, Cong. ch. 1 00
Waynoka, Cong. ch. 3 50

35 70

Illinois

Aurora, New England Cong. ch. 53 31
Bowen, Cong. ch. 42 00
Champaign, 1st Cong. ch. 75 00
Chicago, F. H. Tuthill, toward support Rev. Chas. L. Storrs, 1,000 00
Evanston, 1st Cong. ch. 300 00
Kewanee, 1st Cong. ch. 22 54
Peoria, Union Cong. ch. 35 00
Roberts, Cong. ch. 6 25
Wilmette, 1st Cong. ch. 134 75
Wyanet, Rev. Wm. M. Britt, 100 00

1,768 85

Legacies.—Earlville, Jacob A. Dupee, add'l, 525 00

2,293 85

Michigan

Addison, Cong. ch. 3 75
Battle Creek, Cong. ch. 18 75
Cadillac, Cong. ch. 60 00
Detroit, Fort-st. Cong. ch. 25 00
Grand Rapids, South Cong. ch., 60; 2d Cong. ch., of which 7 for Mt. Silinda, 15.05, 75 05
Hartford, Cong. ch. 2 60
Hartland, Cong. ch. 4 80
Hudson, Cong. ch. 12 00
Jackson, 1st Cong. ch., 45; Plymouth Cong. ch., 7.50, 52 50
Lake Linden, Cong. ch. 6 00
Lake Odessa, Cong. ch. 95
Maybee, Cong. ch. 5 25
Memphis, Cong. ch. 1 00
Owosso, Cong. ch. 20 00
Pontiac, Cong. ch. 21 00
Port Huron, Ross Memorial Cong. ch. 3 75
Rochester, Cong. ch. 4 50
Romeo, Cong. ch. 13 50
St. Clair, Cong. ch. 27 00
South Haven, Cong. ch. 15 00
Ypsilanti, Cong. ch. 30 00

402 40

Wisconsin

Barneveld, Plymouth Cong. ch. 24 29
Columbus, Cong. ch. 14 00
Darlington, Cong. ch. 30 00
Elkhorn, Cong. ch. 2 50
Elroy, Cong. ch. 10 93
Janesville, Cong. ch. 100 00
Jonesville, Cong. ch. 4 50
Lake Geneva, Cong. ch. 37 25
Longwood, Cong. ch. 5 00
Menasha, Cong. ch. 40 00
New Chester, Cong. ch. 8 00
North Milwaukee, Lutheran German Cong. ch. 25 00
Oshkosh, 1st Cong. ch. 36 00
Ripon, Cong. ch. 42 00
Trempealeau, Cong. ch. 23 00

402 47

Minnesota

Brainerd, 1st Cong. ch. 8 84
Duluth, Pilgrim Cong. ch. 38 25
Fairmont, Cong. ch. 34 00
Graceton, Cong. ch. 1 70
Happyland, Cong. ch. 85
International Falls, Cong. ch. 4 54
Lake City, 1st Cong. ch. 5 25
Little Falls, 1st Cong. ch. 30 00
Mankato, 1st Cong. ch. 9 44
McIntosh, Cong. ch. 3 40
Minneapolis, Plymouth Cong. ch., 166.66; Park-av. Cong. ch., 40.35; Forest Heights Cong. ch., 27.20; Como-av. Cong. ch., 25.50; Fremont-av. Cong. ch., 25.50; Pilgrim Cong. ch., 12.30; Linden Hills Cong. ch., 11.80; Oak Park Cong. ch., 7.35; Lyndale Cong. ch., 7.08; Vine Cong. ch., 3.40; Minnehaha Cong. ch., .85, 327 99
Morris, Cong. ch. 11 90
Northfield, Cong. ch. 150 00
Oak Mound, Cong. ch. 5 44
St. Paul, Olivet Cong. ch., 34; St. Anthony Park Cong. ch., 21.25, 55 25
St. Paul Park, E. May Biscoe, 30 00
Silver Lake, Bohemian Cong. ch. 100 00
Tintah, Cong. ch. 1 36
Wadena, Cong. ch. 17 00
Walnut Grove, Cong. ch. 7 73
Wayzata, Cong. ch. 22 44

865 38

Iowa

Aurelia, Cong. ch.	4	35
Cedar Rapids, 1st Cong. ch., 41.80; Bethany Cong. ch., 4.95,	46	75
Clarion, Cong. ch.	60	00
Clinton, Cong. ch.	22	00
Creston, 1st Cong. ch.	10	00
Cromwell, Cong. ch.	22	00
Davenport, Edwards Cong. ch.	26	18
Des Moines, Greenwood Cong. ch.	22	00
Doon, Cong. ch.	22	00
Emmetsburg, Cong. ch.	33	00
Fort Dodge, Cong. ch.	88	00
Genoa Bluff, Cong. ch.	5	50
Gilbert, Cong. ch.	16	50
Grinnell, Grinnell-in-China, for boys' schools, Tehchow, and toward support Rev. L. V. Cady and Paul N. MacEachron,	360	00
Iowa City, Cong. ch.	22	00
Iowa Falls, Cong. ch.	46	55
McGregor, Cong. ch.	9	75
New Hampton, 1st Cong. ch.	11	00
Onawa, Cong. ch.	44	00
Orient, Cong. ch.	8	25
Oskaloosa, Cong. ch.	16	50
Ottumwa, 1st Cong. ch.	26	00
Parkersburg, Cong. ch.	6	65
Perry, Cong. ch.	11	60
Traer, Cong. ch.	21	30
Tripoli, Cong. ch.	7	00
Victor, Cong. ch.	4	10
Webster City, Cong. ch.	49	50
Whiting, Cong. ch.	3	30
	1,025	78
Legacies.—Atlantic, Hetta A. Sanford, by Frank M. Nichols, Ex'r, add'l,	199	60
	1,225	38

Missouri

Kansas City, Westminster Cong. ch., 200; Elmwood Cong. ch., 2,	202	00
Neosho, 1st Cong. ch.	33	00
St. Louis, Hope Cong. ch., 22; Fountain Park Cong. ch., 14.75; Olive Branch Cong. ch., 8.67,	45	42
Sedalia, 1st Cong. ch.	11	25
Springfield, German Cong. ch.	3	00
	294	67
Less.—St. Louis, 1st Cong. ch., to cancel item in May *Herald*,	50	00
	244	67

North Dakota

Dawson, Cong. ch., for Armenia,	35	00
Drake, Cong. ch.	2	00
Fargo, Annie S. Greenwood, for Inghok,	5	00
Forman, Cong. ch.	14	00
Parshall, Cong. ch.	5	00
Plaza, Cong. ch.	2	00
Reeder, Cong. ch.	12	55
Regan, Cong. ch., for Armenia,	3	00
Stady, Cong. ch., for work among Armenians,	10	00
	88	55

Nebraska

Arthur, Cong. ch.	6	00
Blair, Cong. ch.	34	00
Brunswick, Cong. ch.		50
Lincoln, Plymouth Cong. ch., 75; Salem German Cong. ch., of which 8.50 from Daniel Heinrich and 6 from John Rietz, 38.50,	113	50
Norfolk, 1st Cong. ch.	100	00
Omaha, Plymouth Cong. ch.	36	00
	290	00

Kansas

Emporia, 1st Cong. ch.	90	00
Manhattan, 1st Cong. ch.	7	35
McPherson, 1st Cong. ch., toward support Manley D. Tibbetts,	275	00
Rosedale, Plymouth Cong. ch.	8	00
Sabetha, 1st Cong. ch.	215	00
Topeka, 1st Cong. ch.	61	00
Wakefield, Cong. ch.	73	00
Wellington, Cong. ch.	36	00
	765	35

Young People's Societies

Illinois.—Chicago, Grand-av. Y. P. S. C. E., for Mt. Silinda,	20	00

Sunday Schools

Illinois.—Champaign, 1st C. S. S., 11.22; Lee Center, C. S. S., 2.25,	13	47
Minnesota.—Baudette, C. S. S., .85; Excelsior, C. S. S., 1.36; St. Paul, Olivet C. S. S.. for work in Armenia, 18.27,	20	48
Missouri.—Neosho, 1st C. S. S., 2; St. Louis, Olive Branch C. S. S., 12.65,	14	65
North Dakota.—Fargo, Plymouth C. S. S., for work among Armenians,	5	00
South Dakota.—Erwin, C. S. S.	1	48
Nebraska.—Arborville, C. S. S., Ever Faithful Class, for India, 22.45; Doniphan, C. S. S., 2.12; Lincoln, 1st C. S. S., 50; Madrid, C. S. S., 6,	80	57
	135	65

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native worker, Madura,	11	00

Washington

Ahtanum, Cong. ch.	2	50
Anacortes, Cong. ch.	2	00
Cusick, Cong. ch.		89
Elk, Cong. ch.	14	00
Everett, 1st Cong. ch.	40	00
Kennewick, Cong. ch.	5	00
Seattle, University Cong. ch., toward support Rev. F. B. Warner, 150; Fairmount Cong. ch., 12.50,	162	50
Spokane, Pilgrim Cong. ch.	10	00
Tacoma, Plymouth Cong. ch., 16; Mrs. Denison Crary, 5,	21	00
Vancouver, Cong. ch.	43	44
Yakima, Cong. ch.	25	00
	326	33

Oregon

Portland, Pilgrim Cong. ch., for work in Armenia, 125; Atkinson Memorial Cong. ch., 8.17,	133	17
The Dalles, 1st Cong. ch., Albert S. Roberts,	150	00
	283	17

California

Benecia, Cong. ch.	1	69
Berkeley, North Cong. ch., 80.61; Bethany Cong. ch., 4.60,	85	21
Biola, Cong. ch.	15	00
Calexico, Cong. ch.	4	71
Ceres, 1st Cong. ch.	3	79
Chula Vista, Cong. ch.	22	83
Escondido, Cong. ch.	26	97
Eureka, Cong. ch.	4	70
Grass Valley, Cong. ch.	3	83
Guerneville, Cong. ch.	14	25

Hawthorne, Cong. ch.	8 06
La Mesa, Central Cong. ch.	19 57
Lemon Grove, Cong. ch.	8 82
Little Lake, Cong. ch.	2 47
Lodi, 1st Cong. ch.	92 00
Long Beach, Cong. ch.	80 60
Los Angeles, 1st Cong. ch., 109.80; ch. of the Messiah, 22.18; Vernon Cong. ch., 20.61; Bethany Cong. ch., 14.06; Grace Cong. ch., 6.45; Colgrove Cong. ch., 6.20; East Cong. ch., 2.71; West End Cong. ch., 1.24; Miss M. Jameson, 10,	193 25
Manhattan, Cong. ch.	3 87
Maricopa, Cong. ch.	15 50
Martinez, Cong. ch.	10 15
Mill Valley, Cong. ch.	12 22
Oakland, 1st Cong. ch., 175; Fruitvale-av. Cong. ch., 13.78; Pilgrim Cong. ch., 12.61,	201 39
Oil Center, Cong. ch.	3 10
Pacific Grove, Cong. ch.	31 63
Palo Alto, Cong. ch.	38 34
Paradise, Cong. ch., 1.92; Mrs. Annie J. Winslow, 100,	101 92
Pasadena, Pilgrim Cong. ch.	12 90
Pittsburg, Cong. ch.	2 76
Pomona, Cong. ch.	66 14
Ramona, Cong. ch.	9 69
Redwood, Cong. ch.	41 69
Rosedale, Cong. ch.	4 65
Sacramento, Cong. ch.	10 27
Salida, Cong. ch.	11 50
San Diego, Logan Heights Cong. ch., Mary L. Dexter, for native workers in China, and to const. *herself* H. M., 100; 1st Cong. ch., 53; Mission Hills Cong. ch., 7.44,	160 44
San Francisco, 1st Cong. ch., 57.50; Bethany Cong. ch., 4.60; Sunset Cong. ch., 3.50,	65 60
San Jacinto, Cong. ch.	3 29
Santa Rosa, 1st Cong. ch.	5 27
Seeley, Cong. ch.	5 81
Sherman, Cong. ch.	2 00
Stockton, Cong. ch.	50 60
Tulare, Cong. ch.	3 14
Venice, Cong. ch.	8 37
Woodside, Cong. ch.	10 12
———, Matured Conditional Gift,	2,000 00
	3,480 11

Hawaii

Legacies.—Honolulu, Kate M. Atherton, by Mary Atherton Richards, Chas. H. Atherton, and F. C. Atherton, Ex'rs,	500 00

Young People's Societies

Washington.—Anacortes, Y. P. S. C. E.	2 00

Sunday Schools

Idaho.—Plummer, C. S. S.	3 00
California.—Pittsburg, C. S. S., .89; Rio Vista, C. S. S., .55; San Francisco, Spanish and Italian C. S. S., .57; San Lorenzo, C. S. S., 3.95; San Rafael, C. S. S., .80; Tipton, C. S. S., 3.03,	9 79
	12 79

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part,	12,341 77	
For allowances, grants, outfits, and refits of missionaries,	2,505 77	
For repairs on hospital building, Ahmednagar,	4,000 00	
For installing electric lights, Baikwa residence, Osaka,	150 00	
For upkeep of Girls' Compound, Chisamba,	57 00	
For upkeep of Girls' Boarding School, Chisamba,	145 00	
For Capron Hall, Madura,	1,000 00	
For teacher's salary, Japan,	50 00	20,249 54

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For Canton Building Fund,	9,000 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer,

	2,685 00
	31,934 54

Additional Donations for Special Objects

New Hampshire.— ———, Friend, of which 850 for work, care Dr. F. F. Tucker, 335 for work, care L. L. Lorbeer, 315 for work, care Rev. Watts O. Pye, and 240 for work, care Rev. W. C. Bell,	1,740 00
Vermont.—Castleton, Rev. Robert G. McCord, for native evangelist, care Rev. W. O. Pye, 10; Lyndonville, John L. Norris, for students, care Rev. H. H. Riggs, 100; Montpelier, Della Carr, to const. *Rev. Frank Blomfield* H. M., of which 8 for work, care Rev. E. C. Partridge, and 6 each for work, care Rev. Wm. Hazen, Rev. J. C. Holmes, Rev. D. A. Hastings, Rev. W. H. Bowers, Rev. F. J. Woodward, Rev. Wm. C. Miller, and Rev. Alfred C. Wright, 50,	160 00
Massachusetts.—Andover, Friend, in memory of Rev. L. S. Crawford, for rebuilding of Ordou Church, 1,000; Auburndale, Cong. ch., Extra-Cent-a-Day Band, for use of Miss Isabelle Phelps, 15; do., C. S. S., of which 20 for Amanzimtoti school, care Rev. A. E. LeRoy, and 5 for kindergarten, care Miss Gertrude E. Chandler, 25; Boston, Chinese King's Daughters Society, for Harriette Carter Memorial, care Rev. O. S. Johnson, 30; Brockton, Evan W. Thomas, for work, care Rev. E. H. Smith, 200; Brookline, Leyden C. S. S., Adult Bible Class, for work, care Theodore D. Riggs, 92; Holyoke, 2d Cong. ch., Friday Club, for pupil, care Miss S. R. Howland, 5; Natick, Gertrude Bigelow, for school, care Miss Lulu G. Bookwalter, 30; Salem, Miss C. A. Lathrop, for use of Dr. H. N. Kinnear, 5; Somerville, Highland Cong. ch., Climena Philbrick, for pupil, care Rev. E. H. Smith, 40; Worcester, Pilgrim Cong. ch., for native worker, care Rev. R. A. Hume, 11,	1,453 00
Rhode Island.—Woonsocket, Mrs. George W. Andrews, for work, care Rev. F. E. Jeffery,	100 00
Connecticut.—Hartford, Charles A. Fischer, for St. Paul's Institute, care Rev. Paul E. Nilson, 25; Litchfield, Cong. ch., Daisy Chain Mission Circle, for use of Rev. and Mrs. W. P. Elwood, 5; Mansfield Center, Charles H. Learned, for pupil, care Rev. E. H. Smith, 10; Meriden, G. T. W., of which 50 for scholarships, care Rev. W. M. Zumbro, and 10 for missionaries, care J. H. Lawson, Treasurer, 60; New Haven, Pilgrim Cong. ch., Young Ladies' Mission Circle, for use of Rev. E. H. Smith, 15; do., Mrs. Nathan S. Bronson, for professor's residence, Divinity College, Ahmednagar, 100; do., Grace Rood, for work, care Dr. J. B. McCord, 1.06; Norwich, M. Louise Sturtevant, for work, care Rev. E. H. Smith, 100; Norwich Town, 1st C. S. S., for work, care do., 26; do., Jessie Browning, for pupil, care do., 15; Somerville, Y. P. S. C. E., for work, care do., 15; Westchester, Cong. ch., for work among children, care Miss Carolyn D. Smiley, 100; Wilson, Y. P. S. C. E.	

of ch. of Christ, for Boys' Industrial School, care Rev. L. Henry Gates, 40; Woodstock, 1st C. S. S., for orphan, care Rev. Paul E. Nilson, 30, 542 06

New York.—Binghamton, 1st C. S. S., for scholarship, care Rev. W. M. Zumbro, 25; Brooklyn, Lewis-av. C. S. S., for work, care Rev. J. D. Taylor, 25; do., Miss Marion, of which 30 for scholarship, care Miss J. L. Hoppin, and 15 for Bible-woman, care Rev. J. S. Porter, 45; Kirkville, Anna M. Worden, for work, care Dr. J. B. McCord, 10; New York, Broadway Tabernacle Cong. ch., Women's Club, for use of Rev. H. S. Martin, 10; do., Bedford Park Cong. ch., Blue Bird Miss. Club, for use of Mrs. A. W. Stanford, 5; do., Rev. Dwight Goddard, for work, care Miss Elizabeth Waddell, 200; do., Hugh R. Loudon, for work, care Rev. J. X. Miller, 100; Poughkeepsie, Friends, through Mrs. Fanny S. Wickes, for work, care Rev. Wm. B. Stelle, 185, 605 00

New Jersey.—Caldwell, Presb. S. S., for evangelist, care Rev. C. A. Clark, 50; Collingswood, Margaret F. Elwell, for work, care Rev. E. H. Smith, 10; Millington, Liberty Corner Presb. ch., Ladies' Miss. Aux., for work, care Rev. H. A. Neipp, 25, 85 00

Pennsylvania.—East Smithfield, Union Y. P. S. C. E., for work, care Miss Annie A. Phelps, 5; Lansdale, Allen K. Schultz, for work, care Miss F. K. Heebner, 100; Meadville, Park-av. C. S. S., for work, care Dr. J. B. McCord, 5, 110 00

Ohio.—Cincinnati, Fred Seibert, for work, care C. C. Fuller, 3; Medina, 1st Cong. ch., Mrs. Carrie R. Boyden, for orphan, care Dr. Ruth A. Parmelee, 75; Oberlin, Oberlin-Shansi Memorial Assoc., for expenses of schools in Shansi, 2,000; do., do., of which 45 from Mrs. G. B. Fleming, for Florence Price Memorial, care Rev. W. O. Pye, and 50 from Friend, through Dr. W. A. Hemingway, for Hawley building, Taiku, 95; Willoughby, Virginia A. Billings, for pupil, care Miss Edith Cold, 7, 2,180 00

Georgia.—Atlanta, ch. of Christ, Atlanta University, for orphan, care Rev. Wm. Hazen, 5 00

Florida.—Cocoanut Grove, Cong. ch., Ladies' Miss. Soc., for hospital work, care Dr. and Mrs. H. N. Kinnear, 25 00

Illinois.—Chicago, Burnham School, through Miss C. R. Willard, for Anatolia Girls' School Scholarship, care Rev. G. E. White, 53; do., H. C. Brown, Jr., through Rev. D. R. Wickes, for work, care Rev. W. B. Stelle, 5; Granville, Mr. and Mrs. Sydney Whittaker, for work, care Dr. J. B. McCord, 10.62; La Grange, Mrs. Carolyn G. Holmes, for work, care Dr. J. B. McCord, 5; Toulon, Mayme Graen, for work, care Dr. J. B. McCord, 1, 74 62

Wisconsin.—Milwaukee, Norman Hollenbeck, for work, care Dr. H. S. Hollenbeck, 50 00

Minnesota.—Duluth, Pilgrim C. S. S., for pupil, care Miss Stella N. Loughridge, 12.88; Silver Lake, Bohemian Cong. ch., for native worker, care Rev. E. H. Smith, 20, 32 88

Iowa.—Cromwell, David Gault, for work, care Rev. E. W. Galt, 25 00

Missouri.—Old Orchard, Y. P. S. C. E., for native worker, care Dr. F. F. Tucker, 26; Windsor, Emma Howe, for use of Dr. and Mrs. H. N. Kinnear, 5, 31 00

South Dakota.—Ipswich, Rev. E. B. Tre-Fethren, for native helper, Foochow, 30 00

Washington.—Shelton, Friends, for pupil, care Miss L. Vera McReynolds, 5 00

Oregon.—Salem, 1st Cong. ch., for work, care Dr. and Mrs. Wm. Cammack, 50 00

California.—Long Beach, G. W. Wetmore, for work, care Dr. and Mrs. H. N. Kinnear, 100; Los Angeles, Plymouth C. S. S., The Gleaners, for orphanage work, care Miss Stella N. Loughridge, 40, 140 00

Switzerland.—Geneva, P. E. Briquet, for St. Paul's Institute, care Rev. Paul E. Nilson, 20 00

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer

For Currie Institute Building Fund, 5,000 00
For teacher, care Rev. C. A. Nelson, 25 00—5,025 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Mrs. Frank G. Cook, Boston, Treasurer

For native workers, care Miss H. J. Melville, 25 00
For native teachers, care Miss H. J. Melville, 131 35
For pupils, care Miss H. J. Melville, 456 20
For Girls' Institute, care Miss H. J. Melville, 18 00
For freight, from Lobito to Chisamba, care do. 50 00
For work, care Miss E. B. Campbell, 32 25
For work, care Rev. Paul E. Nilson, 10 00
For pupil, care Miss Lucile Foreman, 35 00
For work, care Miss Isabelle Harley, 50 61
For pupil, care Miss Belle Nugent, 25 00
For room in hospital, care Dr. Ruth P. Hume, 50 00
For work, care Dr. W. L. Beard, 5 00
For work, care Miss Alice P. Adams, 25 00—913 41

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For work, care Miss E. L. Wood, 37 50
For Kate Ford Whitman Hospital, care Dr. P. T. Watson, 400 00
For pupils, care Rev. R. A. Hume, 40 00—477 50

From *Woman's Board of Missions for the Pacific*

Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For work in Marsovan, 15 00
For kindergarten, Japan, 200 00—215 00

14,094 47

Donations received in May, 66,757 69
Legacies received in May, 2,291 71

69,049 40

Total from September 1, 1919, to May 31, 1920. Donations, $857,423.88; Legacies, $104,349.66 = $961,773.54.

Amanzimtoti Theological Training School Fund

Georgia.—Waycross, Edithe A. Conn, 10 00

Emergency Fund

California.—Oakland, Mrs. Selah Merrill, 27 00

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott, 50 00

Angola Fund

Ohio.—Cleveland, Mt. Zion Cong. ch. 25 00
Alabama.—Anniston, 1st Cong. ch. 10 00
Mississippi.—Meridian, Cong. ch., Amer. Miss. Assoc. Alumni League Club, 20 00
Louisiana.—Gueydan, Hubbard C. S. S. 4 00

59 00

A DOUBTFUL YEAR

The Facts

1. Despite generous increases from the churches and individuals, the books show a net gain in income to date of only $996.

2. Because of the pressure in the churches for the Emergency Fund in the past two months, there is fear of decrease in gifts from individuals in July and August.

3. The increased costs of the work have been estimated at nearly $300,000, *and all of this figure will appear as deficit* at the close of the year unless these facts are changed.

Possibilities

If 5,000 friends of the Board are now praying with deeper devotion and are determined that no mistakes or disappointments in the past few months shall check the Board's progress, **THEN**

individual gifts will pour in, loyalty will be proven as never before, the impending deficit will be lessened or wiped out, and the income from the Emergency Fund, when it becomes available, will aid the Board to meet some of the appeals and challenges that now confront the Prudential Committee.

You have your part to do

Send your check during August to

FREDERICK A. GASKINS, Treasurer
The Congregational House, 14 Beacon Street, Boston

AT THE 1920 CONFERENCE. (See page 354)